# A LOST SHEEPE RETVRNED HOME;

OR

## THE MOTIVES OF THE Conuerſion to the Catholique Faith,

OF


## THOMAS VANE,

*Doctor of Diuinity, and lately Chaplayne to his Maieſty the King of England, &c.*


Pſal. 118. 176.

*I haue Gone aſtray like a sheepe that is loſt, ſeeke thy ſeruant, for I doe not forget thy commandements.*

S. Ambr. Ep. 31. ad Valent. Imp.

*Non erubeſco cum toto orbe longæuo conuerti, verum certe eſt, quia nullæ ætas ad perdiſcendum ſera eſt. Erubeſcat ſenectus quæ emendare ſe non poteſt. Non annorum canities eſt laudanda ſed morum. Nullus pudor eſt ad meliora tranſire.*

S. Aug. Solil. cap. 33.

*Gratias tibi ago illuminator & liberator meus, quoniam illuminaſti me & cognoui te. Sero cognoui te veritas antiqua, ſero te cognoui veritas æterna.*


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# TO THE MOST EXCELLENT MAIESTY, OF HENRIETTE MARIE, QVEENE OF ENGLAND, &c.

MADAM,

*To bee a* nurſing Mother *to the Church is the dignity and duty of a* QVEENE; *to which attribute, ſeeing you haue a right, aſwell by your vertue as your honour, I am emboldned to proſtrate my ſelfe, with this ſmall treatiſe, at your Royall feet. It hath pleaſed God out of his infinite, and by mee neuer to bee forgotten mercy, to call mee to the communion of the Catholique Church; for which I haue alſo*

beene called to account, and that in your Maieſties family; which hath moued mee, (with other conſiderations) as to publish this my defence, ſoe to craue your Maieſties patronage both of it and mee. Neuer did perſecution againſt Catholiques in England rage as now it doth; where, like Herod, who aſſoone as Chriſt was borne, ſent forth men to deſtroy him; ſoe they, aſſoone as one is made a Catholique, or knowne to bee ſoe, ſeeke his deſtruction. And as Herod becauſe hee would bee ſure (as hee thought) to deſtroy Chriſt, deſtroyed all the Children that were about his age; ſoe doe they purſue the legall Proteſtants, as hauing a little reſemblance with Catholiques, that ſoe they may (as they hope) ſpunge out all the remaynes and memory of the Catholique Religion. And as God ſent our Sauiour into theworld, and ſubiected him to all humane infirmities (except ſinne) like vnto us, that hee might bee mercifull; ſoe hath hee humbled your Maieſty, euen to a lower deſcent of ſuffering (conſidering your exaltation, from whence it muſt take its meaſure) than any other: Who like an inualuable diamond, were made to bee firmely ſet in the moſt pretious eſteeme of mankind; but by the vnrelenting malice of monſters,

haue beene brought to extreame degrees of calamity. whoſe excellence as it is endeared to us all by your ſufferings, ſoe our ſufferings (your heart being the more entendred by the ſenſe of your owne) wee hope, ſhall render your Maieſty the more propitious to us; who ſuffer not only as good ſubiects to the King, but to God alſo in the Catholique Religion. Your gratious ſoule hath more antidote in it, than all the world hath poyſon; which will therfore in your affliction make you like the ſun which sheweth his greateſt countenance in his loweſt declenſion; and bring you out of it, like gold out of the fire, refined, not conſumed. which when it doth; as the good theefe did our Sauiour on the Croſſe, ſoe wee beſeech you, MADAM, remember us when you come into your Kingdome. In the meane time, wee will remember you in our prayers; that your fortune may ſurmount your greatneſſe, and your vertue your fortune; that your greatneſſe may bee aboue enuy, your goodneſſe aboue detraction; that your illuſtrious example may darken the ages paſt, and lighten them to come; that you may liue beloued, and die lamented; lamented by earth, but ioy'd by heauen; of which you ſhall bee a part, aſwell as a par-

*taker; in giuing the happyneſſe of your preſence, and receiuing as a reward of all your ſufferings a neuer fading Diadem of glory: ſoe prayeth,*

*MADAM,*

*Your Maieſtics,*

Moſt humble, moſt loyall,
and moſt deuoted ſeruant,

*THO. VANE.*

# APPROBATIO DOCTORVM.

NOS infra ſcripti in Sacra Facultate Pariſienſi Doctores Theologi, obtentâ veniâ, libellum Anglicum, cui titulus eſt, *A loſt sheepe returned home, or, The motiues of the conuerſion to the Catholique faith of Thomas Vane, Doctor of Diuinitie & lately Chaplayne to the King of England*: id eſt, *Ouis perditæ ad ouile reditus, ſeu, Motiua conuerſionis ad Fidem Catholicam Thomæ Vani S. Theologiæ Doctoris, & Sereniſſimo Magnæ Britaniæ Regi nuper à Sacello*, perlegimus & examinauimus. In quo orthodoxa ſunt omnia, Chriſtianæ ſcilicet veritati ac pietati conſona, immo ſicut argumentis fidei haud parùm attuliſſe luminis teſtamur, ita & errantibus à fide non minus allaturum vtilitatis ſperamus. Authorem, aliundè celebrem & magni nominis, denotat verè doctum. Qui re plenè cognitâ, omnia vt ſtercus arbitratus dimiſit, quo ſibi aliiſque Chriſtum lucrifaceret. Nec credere fas eſt latitare diu præclarum hoc (puſillum licèt) opuſculum; exui etenim auguramur peregrino & ignoto quo iam cernitur habitu; & communem reddi tùm Gallico tùm Latino veſtitum ſermone. Ita cenſemus Pariſiis 3. Aprilis 1645.

H. HOLDEN.

I. CALLAGHAN.

## *The same in English.*

WEe whose names are vnder-written, Doctors of Diuinity, of the Faculty of Paris, hauing obtained leaue, haue read and examined an English booke bearing this title, *A lost sheepe returned home, or the motiues of the conuersion to the Catholique Faith, of Thomas Vane, Doctor of Diuinity, and lately Chaplayne to the King of England.* In which all things are Orthodoxall; to wit, agreeable to Christian truth and piety. Yea wee testifie, that as it hath giuen no little light to the arguments of Faith, soe wee hope it will bring no lesse profit to those that wander from the Faith. It speakes the author (by other titles honourable) truly learned. Who fully vnderstanding the matter, hath abandoned all the world, accounting it but drosse, that hee might purchase Christ both to himselfe and others. Nor can wee thinke that this excellent, though little worke, will long lie hid; but belieue that besides this forraigne and vnknowne habit wherin it is now shrowded, it will bee rendred more publique, apparelled both in the French and Latine tongue. Paris, Aprill 3. 1645.

H. HOLDEN.

I. CALLAGHAN.

# A LOST SHEEPE RETVRNED HOME

OR

## The motiues of the Converſion to the Catholique Faith

OF

## *THOMAS VANE.*

SAINT Peter the Prince of the Apoſtles doth thus comfort, encourage, and command vs, [a] *But and if yee ſuffer for righteouſneſſe ſake, happy are yee. But bee not affrayd of their feare neither bee troubled. But ſanctifie the Lord God in your hearts ready alwayes to giue an anſwer to euery man that aſketh you a reaſon of the hope that is in you, with meekneſſe and feare.* This happyneſſe and comfort of ſuffering for a good cauſe is remarkeably expreſſed by our ſauiour in the fift of Saint Mathew, where the bleſſings of other vertues, are placed in the future time, that they that mourne ſhall bee comforted, they that are mercifull ſhall obtaine mercy, & ſoe of the reſt; but of

[a] 1. *Pet.* 3. 14. 15.

the poore in ſpirit, and of the poore abſolutely
b 6. 20. (b as S. Luke hath it) aud of thoſe that ſuffer
for righteouſneſſe ſake, it is affirmed in the
c Math. 5. preſent time, that c *theirs is the kiugdome of God.*
10. The other beatitudes are but in reuerſion, but
this in preſent poſſeſſion. And this by the mercy
of God I feele in my ſelfe; for heauen is more
the ioy than the place, and this ioy becauſe God
thinkes it not fit, as yet, to call mee to it, hee
d Rom. 5. 3. hath ſent it to mee; ſoe that I can ſay with S.
Paul d, *I glory in tribulation.* The Apoſtles en-
couragement to abandon feare, & to ſanctifie
the Lord, I wil by his grace dayly put in prac-
tice. But my preſent vndertaking is the Apo-
ſtles command, to giue an anſwer to euery one
that asketh mee a reaſon of the hope (and faith
from whence the hope ſpringes) that is in mee;
and this with the enioyned circumſtances of
meekneſſe towards men, & the feare of God.

And as ſome men heere haue asked mee a
reaſon; ſoe if I were in England, I aſſure my ſelfe
many more would doe ſoe; and hauing heard of
my change doe aske one an other, and that with
as much wonder and ſorrow, as beliefe therof.
To theſe therfore, and to all other both Catho-
liques & Proteſtants I giue this enſuing anſwer
for ſatisfaction. To Catholiques, that they may
quit all feare of my recoyling; to Proteſtants,
that they may bee invited to follow my example,
which though it bee founded in an vnworthy per-
ſon, yet in ſoe glorious an action as comming to
the boſome of the Catholique Church, they
haue no reaſon to diſdaine to follow mee.

And in this affayre it is much more eaſy to

find an entrance than an end. For what time since the beginning of Christian religion, what place, what thing doth not beare witnesse to the Catholique Faith. [a] Salomon saith, that the necke of the Spouse, the Church, is like the tower of Dauid builded for an armory, wheron there hang a thousand sheilds; a thousand arguments of defence of the Catholique doctrines; which the many excellēt bookes of controuersie written both by those of our owne, & other nations doe most abundantly declare. It shall therfore suffice mee to say only soe much, as may witnesse that I did not make this change whout sufficient motiues: wherin I will make choyce of a little of much, & say as much as I can in a little.

[a] *Cant.* 4. 4.

4. Entring then into a serious consideration of the end for which I and all men were created, to wit, the glory of God, and our owne eternall happinesse; and of the knowledge of the meanes to attaine thervnto, I found that by the consent of all Christians, this was not to bee gotten by cleere and euident sight, nor by humane discourse founded on the principles of reason, nor by relyance vpon authority meerly humane; but only by faith grounded on the word of God, reuealing vnto men thinges that are otherwise only knowne to his infinite wisdome. Secondly that God reuealed all these thinges to Iesus-Christ, & hee to his Apostles, as hee saith, [b] *All thinges which I haue heard of my Father, I haue made knowne vnto you*; and this partly by word of mouth, but principally by the immediat teaching of the holy Spirit, to the end that they should

[b] *Iohn* 15. 15.

deliuer them vnto mankind, to bee receiued, beliued, and obeyed ouer the whole world, euen to the end therof; as hee ſaith, [a] *Goe teach all nations.* Thirdly that the Apoſtles did accordingly preach to all nations; as S. Marke ſaith, [b] *They going forth preached euery where.* And planted an vniuerſall Chriſtian company, charging them to keepe inviolably, and to deliuer vnto their poſterity what they had receiued of them the firſt meſſengers of the Goſpell; as S. Paul ſaith to Timothy, [c] *The thinges that thou haſt heard of mee amongſt many witneſſes, the ſame commit thou to faithfull men, who may inſtruct others.* Fourthly that though the Apoſtles & their hearers bee departed out of this life, yet there ſtill remaynes a meanes in the world, by which all men may aſſuredly know what the Apoſtles preached, & the primitiue Church receiued of them, ſeeing the Church to the worlds end muſt bee built on the Apoſtles, and belieue nothing as matter of Faith, beſides that which was deliuered of them; as S. Paul ſaith; [d] *and are built vpon the foundation of the Apoſtles and Prophets, Ieſus-Chriſt beeing the cheife corner ſtone.*

a *Math.* 28. 19.

b *Marke* 16 20.

c 2. *Tim.* 2. 2.

d *Epheſ.* 2. 20.

5. Theſe thinges being ſuppoſed, the cheife difficulty to my ſeeming conſiſted in this, how wee might certainly know now a dayes, ſoe many ages after the Apoſtles death, what, and all neceſſary poynts that they taught & preached. The Proteſtants ſayd that this was to bee found in the ſcriptures which were written by them; but this did not ſatisfie my doubt; for ſuppoſing the ſcriptures to bee the word of God, deliuered by the Apoſtles, and others inſpired by

him, yet I wanted ſome ſufficient witneſſe or proofe to aſſure mee ſo much, for of my ſelfe I could not find it. The bare word of the Proteſtants I ſaw I had no reaſon to take, becauſe they confeſſe that they may erre, and I in this matter not being able to diſcouer whether they did erre or no, relying upon a fallible guide muſt alwayes remayne in vncertainty and feare. I obſerued moreouer that although in moſt of their aſſertions they might vpon examination proue falſe; yet in ſaying that the Church might erre, & taking themſelues for the Church, they had ſayd moſt true; finding that they indeed had erred in this moſt important particular of declaring what is the word of God & what not; the Lutheranes affirming much leſſe for the word of God than the Caluiniſts, & the Church of England doth. Now of neceſſity one of theſe ſorts of Proteſtants muſt erre, & that moſt dangerouſly; the one by beleiuing that to bee the word of God which is not, but the inuention of men, & perhaps falſe & foolish, as Luther ſayd of S. Iames his Epiſtle; or the other by renouncing that which is indeed the word of God, & ſoe not beleiuing what God him ſelfe hath ſpoken. Their authority being by themſelues in their euident diſagreement thus broken, I deſcended to conſider the reaſons by them alleadged to induce men to beleiue that the ſcriptures are the word of God, which in generall I apprehended to bee inſufficient becauſe they did not lead the Proteſtants themſelues to an agreement in the quantity therof. But I further weighed them particularly, the principall wherof are theſe.

*Præfat. in Epiſt. Iac. in edit. Ienens.*

6. First they say the scriptures are knowne to be diuine by their owne light shining in them, *Euen as sweet and bitter are knowne by the taste, white & blacke by the sight*: which assertion to mee seemed very absurd. I confesse indeed much of the scripture is but the amplification of the morall law, which is a knowledge engrafted in man by nature, by the light wherof wee may see that it is true; but this proueth it not to bee the word of God. For although all truth bee from God as hee is the prime verity, & soe may bee called in some sense, his word; yet by the word of God in this case, is meant, truth reuealed by God immediatly vnto the penmen therof: and although wee find much therof to bee true as agreeing with the engrafted principles of reason, yet this proueth not that it was reuealed immediatly & extraordinarily, which is the circumstance which maketh it the word of God, in the sense of those that dispute about it. As for the historical parts therof both of the old & new Testament, the institution of Sacraments with the like, they haue no affinity with the in-borne principles of reason, & are therfore, not knowne to bee soe much as true by any light they carry with them, much lesse to bee extraordinarily reuealed by God, and soe to bee his word. Besides if it could bee discerned what were the word of God & what not, by the resplendent light therof as easily as the light is knowne from darkneſſe, (as some of them say) how could there bee soe much dissention about the parts therof, as it is knowne there is; the Caluinists seeing more to bee the word of God than the Luthe-

*Cal. lib. 1. Inst. cap. 7. sect. 2. in fine*

ranes doe, & leſſe than the Catholiques; & yet if it shew it ſelfe by its owne light, the Turkes may ſee it aſwell as as any of them. And heere I obſerued that many had blinded themſelues with looking on the light, & could not ſee ſoe far as to diſcerne betweene corporall and ſpirituall light, but becauſe the Prophet Dauid ſaith, *Thy word is a lanthorne vnto my feete and a light vnto my paths*, they conceiued that ſcripture was as eaſily diſcerned by its owne light as the ſun. True it is that euery corporall light that doth enlighten the eye of the body muſt bee euident in it ſelfe, and originally cleere, but not ſoe euery truth that doth illuſtrate mens vnderſtanding. The reaſon is, becauſe the eye of the body cannot by thinges ſeene inferre & conclude things that are hidden, but can only apprehended what doth directly and immediatly shew it ſelfe: but mans vnderſtanding apprehends not only what sheweth it ſelfe, but by thinges knowne infereth & breedeth in it ſelfe the knowledge of thinges hidden. Hence though thinges shewing themſelues directly & by their owne light bee prime principles of the vnderſtanding, & the means to know other things; yet alſo thinges hidden in themſelues being formerly knowne by the light of authority, may thereby become lights, that is, meanes to encreaſe our knowledge of hidden thinges. Soe that ſpeaking of ſpirituall & intellectuall lights, it is falſe that all lights that enlighten mans vnderſtanding to know other thinges, are euident in themſelues: yea ſome ſecondary principles & lightes there are, which muſt bee shewed by a ſuperiour light,

Pſal. 118. 105.

before they become lights themſelues. In which kind is the ſcripture, being a light only to the faithfull, becauſe knowne by the Churches tradition to bee from the Apoſtles; by the Apoſtles authority confirmed by miracles, to bee of God; by Gods ſupreame verity who cannot deceiue nor bee deceiued, to bee the truth. Moreouer this conceipt of theirs doth vtterly extinguish faith, & beliefe of the word of God; for euery thing is ſoe far forth the obiect of faith as it is not ſeene, as S. Paul ſaith *Faith is the argument of thinges not ſeene*, and S. Auguſtine *What is faith but to beliue that which thou doſt not ſee?* if therfore they doe ſee it, they cannot properly bee ſayd to beliue it, but to know it: and if ſoe, what excellency, what vertue, what merit, what pious affection towards God, to beleiue that which they ſee plainly before their eyes? A bold preſumption alſo it is in them to claime a cleerer degree of knowledge than the Apoſtles had, for they did but *ſee through a glaſſe darkly*, but theſe men are conuicted of the diuine truth of the thinges they beliue, by *the luſtre & reſplendent verity of the matter of ſcripture*; which is a priuiledge which whoſoeuer hath, equalls the bleſſed Saints in heauen, whoſe happineſſe it is to ſee what wee beliue, eſpecially ſeing one poynt of the doctrine Proteſtants pretend to ſee, is the myſtery of the Bleſſed Trinity, the true light & reſplendent verity wherof no man can ſee manifeſtly out of the ſtate of Bliſſe.

*Heb.* 11. 1.

*In Euang. Ioan. tract.* 40.

1. *Cor.* 13. 12.

*Fran. white Orthodoxe p.*108.

*e white Reply, pag.* 16. 30. 68. *Feild Appendix, p.* 34. *Cal. Inſt. l.* 1. *c.* 7.

7. Secondly they pretend to know the ſcriptures to bee the word of God, by the [e] maieſty of the matter, & purity & of the doctrine; but

I conceiued

I conceiued that although ſome myſteries of the Scripture carry a maieſty in them in reſpect of naturall reaſon, & an eleuation aboue it, as of the Bleſſed Trinity; yet other matters of ſcripture ſeeme vnto reaſon ridiculous; as the ſerpents talking with Eue, & Balaams aſſe reprouing of his maſter, with many others. Nor could the purity of the doctrine convince mee; ſeeing wee know that many learned and godly men haue written very holily, whoſe writings are not therfore accounted the word of God: Beſides there are many hiſtoricall parts of the ſcripture which doe not at all touch vpon purity, and therfore cannot bee diſcerned by it. Againe they affirme that the ſcripture may bee knowne by the ſtile; but I conſidered that God hath no proper ſtile or phraſe of his owne, but can at his pleaſure uſe all ſtiles, and that hee did uſe the pens of thoſe whom it pleaſed him to inſpire, couching his heauenly conceipts vnder their uſuall language and ability of expreſſion; whence iſſueth ſoe great difference of ſtiles (as is on all ſides acknowledged) amongſt ſacred writers, and that God did only guide them in the truth they wrot, not in the ſtile; for then all their ſtyles in likelyhood ſhonld haue beene alike. Indeed God hath an eternall increated manner of ſpeaking which is the production of the *Eternall word*, by which the Bleſſed doe diſcerne him from all other ſpeakers, by the euidence of bliſſefull learning; but no created manner of ſpeaking, (no not his ſpeaking inwardly to the ſoule) is ſoe proper to God, as that it can bee knowne to bee his ſpeaking by the meere ſound of the

voyce or by the ſtile, without eſpeciall reuelation, or ſome conſequent miraculous effect.

[a] *Vvhites Reply pag. 19.*

Thirdly the [a] Harmony of the ſcriptures is alleadged by ſome as an argument to proue them to bee the word of God. But though this harmony appeare in diuers thinges, yet it is moſt certaine that there are very many ſeeming contradictions, many of which are but probably anſwered by Commentators, by aſſuming ſome thinges without proofe, becauſe otherwiſe they muſt admit contradictions; ſome places are not fully anſwered, but the Fathers were forced to fly from literall to allegoricall ſenſes, as appeareth particularly in the fower firſt chapters of Geneſis, the Genealogie of our Sauiour, & in the reconciling of the Chronologies of the Kinges. And ſeing no man is infalliby ſure that all the anſwers uſed to reconcile the ſeeming contradictions of ſcriptures are true, no man can bee aſſured by the euidence of the thinge, that there is this perfect harmony in them; nor conſequently that they are therby knowne to bee the word of God. Moreouer if wee were infallibly aſſured that there were this perfect harmony in the ſcriptures, yet this to mee ſeemed not a ſufficient proofe that they are the word of God; becauſe there is no reaſon forbids mee to belieue that it may not bee alſo found in the writings of ſome men, yea I make no queſtion but it is to bee found, & that with leſſe ſeeming contradiction than is in the ſcripture; yet no man accounteth that this proueth their writings to bee the word of God. Neither as I ſaw, could theſe pretences before mentioned bee layd hold on

by the vnlearned multitude, an innumerable company wherof cannot read at all, & when they heare them read, if they were asked, would say, that they see not this light, this maiesty, stile, and harmony which their learned men talke of, nor doe they know what it meanes, nor that a tittle of it is the word of God, but only because they are told soe. Indeed Saint Peter saith in the behalfe of the old testament, [a] *That holy men of God spake as they were moued by the Holy Ghost.* But we are as vncertaine by any thinge in the words themselues, that Saint Peter sayd this, as of all the rest, that is, altogether.

[a] 2. Pet. 1. 21.

Soe that I could not find that there was any more than probable arguments to bee drawne from the scriptures themselues to proue them to bee the word of God. For that which is the word of God, and the rule of faith, must bee certayne not only in some parts, but in euery part and particle, booke, chapter, & line therof, which is impossible to bee knowne by the light & euidence of the sense & doctrine, seeing many places euen by [b] Protestāts confessions are darke & obscure & full of difficulties; & how can that bee knowne to bee the word of God by the light therof, when the light therof is not knowne? As vseless also to their purpose is the maiesty, purity, stile, harmony, or any the like; for wee belieue it to bee harmonious because it is the word of God, not to bee the word of God because it is harmonious, which wee doe not infallibly see. Soe that upon these considerations I saw no euident certainty out of the scriptures that they were the word of God; but that

[b] *Feild of the Church lib. 4. cap. 15. Whites reply pag. 35.*

they are believed to bee ſuch without being ſeene, vpon ſome other word of God, more cleerly appearing to bee the word of God, & leſſe liable to corruption than the ſcriptures are, aſſuring us ſoe much; & that is the tradition of the Church: according to the ſaying of Saint Auguſtine, [a] *I would not believe the Goſpell vnleſſe the authority of the Catholique Church did moue mee.* To which Hooker one of the learnedeſt men that euer the Proteſtant party could boaſt of agreeth, ſaying, [b] *Of thinges neceſſary, the very chiefeſt is to know what bookes wee are bound to eſteeme holy, which poynt is confeſſed impoßible for the ſcripture it ſelfe to teach;* [c] *for if any one booke of ſcripture did giue teſtimony to all, yet ſtill that ſcripture which giueth credit to the reſt, would require another ſcripture to giue credit to it:* [d] *neither could wee euer come to any pauſe wheron to reſt, vnleſſe beſides ſcripture there were ſome thing elſe acknowledged.* And this ſome thing is as hee ſaith, [e] *The Eccleſiaſticall tradition; an argument whereby may bee argued & conuinced what bookes bee Canonicall, & what not.*

a *Aug. contra Epiſt. fundament. c.5.*

b *Eccl. Pol. lib.1. ſec.14. p. 86.*

c *ibid. lib.2. ſect 4.102.*

d *ibid. pag. 103.*

e *lib. 2. cap. 4. pag.300.*

Laſtly, ſome ſay they know the ſcripture to bee the word of God, by the Spirit of God prompting it vnto their ſoules. And this of all the reſt ſeemed to mee moſt abſurd. For firſt I durſt not arrogate this Spirit to my ſelfe, nor could I knowe it was in any other. His ſaying the Spirit told him the ſcripture was the word of God, did not proue it, nor had I reaſon to believe hee had the Spirit more than I, without ſome proofe. And if a mans teſtimony in his owne caſe might thus bee admitted, I ſaw that

no heretique would want it ſo ſupport his impiety, by aſcribing it to the Spirit, as [a] Symon Magus did; only this H. Spirit hee belieued to bee his concubine Helena; and Proteſtants aſcribe the title of the Spirit to their priuate fancies. And if I ſhould haue ſayde, that I know by the ſuggeſtion of Gods Spirit that this or that part of ſcripture, or that none of it was the word of God, my proofe was as good to him, as his to mee. For although the teſtimony of the Spirit of God bee a ſure witneſſe to him that hath it, yet it is none to another, vnleſſe hee can proue hee hath it, by ſome miraculous effect. And without this kind of proofe euery prudent man hath reaſon to belieue that ſuch a boaſter is a liar, & intendeth to deceiue others (as it is likely of the firſt authors of hereſies) or elſe that hee deceiueth himſelfe, by a ſtrong operation of his fancy, which hee calleth the Spirit; becauſe hee is told by the doctrine of ſome Proteſtants, that hee muſt feele that hee hath the Spirit, (as in particular, concerning the aſſurance of his ſaluation) deſirous then to bee in the right way, that which hee would haue, hee perſuades himſelfe hee hath, becauſe elſe hee finds himſelfe at a loſſe, which begets a horror in him. Which to avoyde, hee flyes to this pittifull refuge, being the beſt hee is inſtructed to, that hee may haue ſome ſtay for his beliefe, and repoſe for his ſoule. And this happeneth commonly, and moſt ſtrongly to thoſe that haue ſome zeale, but little wit; on whom therfore the reflection of their fancy is the ſtronger; and workes upon them as upon ſome I haue read and heard of, who by

[a] *Epiph. hæ. 21.*

their eager desire to bee soe, haue strongly conceited themselues to bee indeed Kings & Princes, & other kind of great and rich men, when truly & in all other mens iudgments they were either madmen or fooles. Soe that this I perceiued was to open a gap to any mans fantasticall pretence whatsoeuer, who had the impudence to ascribe it to the Spirit of God. Nor is there any peaceable way to compose the differences amongst men of this nature; for each one pretending the Spirit, hee hath no reason to yeald to another, the holy Spirit being an infallible director whereseoeuer it is; yet when it is different in different men who pretend to it, as it often falls out, it is a certaine signe that one of them is deceiued, & both are deceiued in the opinion of each other; yet neither yealding to other, the contētion ends in the action of Zedekiah against the Prophet Micheas, who gaue him a box on the eare, & sayd, [a] *which way passed the Spirit of our Lord frō mee, that it should speake to thee.* And soe it hath fallen out amōgst those that deriue their knowledge this way, that they end their differences by blowes & conquests, not by Councels and miracles. And as the sonnes of Pyrrhus asking him who should succeed him in the kingdome, hee answered, hee that hath the sharpest sword: so if it bee demanded amongst them, who hath the Spirit of God, and consequently the true Religion, it must bee answered, Hee that hath the most strength of armes to maintaine it. But Saint Peter did otherwise, who prouoked by Symon Magus, proued that hee had the Spirit of God, by raysing up a child from death, which the other with all his magicke

[a] 2. *Chron.* 18. 23.

*Plut.*

*Egesippus.*

could not doe: who alſo challenging Saint Peter to fly from the Capitol to Mount Auentine, while hee was doing ſoe, by the prayer of Saint Peter, hee came tumbling downe and brake his legge, wherof hee ſoone after dyed. If men that boaſt of the Spirit can not this way proue it, the ſaying of Saint Auguſtine is appliable vnto them, [a] *There are innumerable who doe not only boaſt that they are videntes or Prophets, but will ſeeme to bee illuminated, or Enlightned by Chriſt, but indeed are heretiques.* [a] *Tract. 45. in Ioan.*

Yet moſt certaine it is that no man can belieue the ſcriptures to bee the word of God, but by the Spirit of God inclining him therevnto; for as the Apoſtle ſaith [b] *faith is the guift of God.* But there are two kinds of inſpiration of the Spirit of God; one immediate without the concourſe of any externall ground of aſſurance; the other mediate, mouing the heart to adhere to an externall ground of aſſurance, making it to apprehend diuinely of the authority therof: they that challenge the firſt are Enthuſiaſts, & run into all the foremen-tioned abſurdities; they that take the latter way, muſt beſides their inward perſuaſion, haue an externall ground of beliefe; and then, what is there ſoe highe and ſufficient as the teſtimony of vniuerſall tradition? Agreeable whervnto Hooker ſaith; [c] *The outward letter ſealed with the inward witneſſe of the Spirit, is not a ſufficient warrant for euery particular man to iudge and approue the ſcripture to bee canonicall, the Goſpell is ſelfe to bee the Goſpell of Chriſt:* [d] *but the authority of Gods Church,* (as hee ſaith) *is neceſſarily required therevnto.* [b] *Epheſ. 2. 8.* [c] *Eccleſ. Pol. lib 2. ſect. 7. 8.* [d] *lib. 3 ſect. 3.*

And although it were true, that wee might know the Scripture to bee the word of God

without the teſtimony of the Church, yet it doth no where appeare that the ſcripture is the whole word of God, and contaynes all that the Apoſtles left vnto the Church for their direction; ſoe that my firſt *Quere* would ſtill bee vnſatisfied, to wit, how wee should know the whole word of God which the Apoſtles taught? For euen that word which is written doth tell vs that all is not written; and therfore doth ſaint Paul exhort us to keepe both the written and vnwritten, *Stand faſt* (ſaith hee) *and keepe the traditions which you haue learned, whether by word or by our Epiſtle.* It is manifeſt that the firſt Church of God from the creation vntill Moſes which was about the ſpace of two thouſand yeares, had no word of God but that which was vnwritten, which wee call tradition; the Church of the Iewes had Scripture, but with it tradition, [a] as *the prayer of Elias concerning rayne*; [b] *The contention of the Archangell ſaint Michael and the deuill about the body of Moſes*, with others; and of the Scripture both old and new many bookes are loſt, [c] as many parables and verſes of Solomon, with many other bookes; and ſaint Paul wrot an [d] Epiſtle to the Laodiceans, and [e] another to the Corinthians which are not now extant; and ſeeing wee haue not the whole Canon of the Scripture, how can wee bee ſure that that part which wee haue, conteyneth all that wee are bound to belieue and doe? wee doe not read that the Apoſtles were ſent to write but to preach; and ſaint Iohn denyeth that hee had expreſſed in writing all that hee had to ſay, *Hauing more things to write vnto you* (ſaith hee) *I would not by paper and inke, for I*

2. *Theſ.* 2. 15.

a *Iames* 5. 15.

b *Iude verſe* 9.

c 3. *Kings.* 4. 32.

d *Coloſſ.* 4. 16.

e 1 *Cor.* 5. 9.

*for I hope that I shall bee with you and Speake mouth to mouth, that your ioy may bee full.* Now that theſe thinges that the Apoſtles did not write, but teach by word of mouth, were matters alſo of waight and belonging to faith, Saint Paul aſſureth us in theſe words, *night and day more abundantly praying, that wee may ſee your face, and may accomplish thoſe thinges that want of your faith.* By which it is euident that the Apoſtles beſides their writinges, did preach other thinges which were wanting to their faith. 1 Theſſ. 3. 10.

Nor did the Apoſtles ſurely intend to write all poynts of faith; for if they had, it is probable that they all together, or ſome one of them would haue done it purpoſely, punctually, and methodically; and declared ſoe much vnto the world. But wee know the contrary, to wit, that they did not write all, by their owne confeſſion; and that which they did write was but accidental and upon particular occaſions, as Hooker affirmeth, *the ſeuerall bookes of ſcripture are written upon ſeuerall occaſions, and particular purpoſe*; which occaſions if they had not happened, it is moſt likely that they had not written that which they did. For inſtance, the Epiſtles of Saint Peter, Iames, Iohn, and Iude, were written againſt certaine heretiques who miſunderſtanding Saint Paul, did thereupon teach *that faith only without workes ſufficed to ſaluation*; of which very poynt Saint Auguſtine ſaith, *becauſe this opinion was then begun, other Apoſtolicall Epiſtles of Peter, Iohn, Iames; Iude, doe chiefly direct their intentions againſt it, that they might ſtrongly confirme, Faith without workes to profit nothing.* Saint Iohn alſo did preach the Goſpell till Eccleſ Pol. l. 1. ſect. 15. p. 87. De fide & operibus c. 14.

his last age (which was very long) without writing any scripture, and tooke occasion to write, (as Saint Ierome affirmeth) by reason of the heresy of the Ebionites which then brake out. The like might bee shewed of all the rest. And lastly (which is worth the obseruation) all the Epistles are written to such persons only as were already converted to the Christian faith; and therfore they were written not soe much to instruct as to confirme, as Zuinglius also confesseth.

*De Scriptoribus Eccles.*

*Tom 2. l. de Eccles. iust. fol. 43.*

By all which it is euident, soe far as wee can see, that the Apostles and Euangelists did write their bookes, not by any command from Christ, but upon some accidentall occasion mouing them therevnto. Wherein one and the same matter is often repeated, as in Saint Pauls Epistle to the Romans and to the Galatians; and also in all the Euangelists; and many other things are omitted, as a world of workes which our Sauiour did, as[a] Saint Iohn testifieth, and which the Apostles did also (the small booke of their Acts being to little to expresse all their actions) and also the thinges which Saint Paul ordayned in the Church of the[b] Corinthians; by which it is manifest that they neither intended any compleat Ecclesiasticall history, nor body of diuinity contayning all matters of faith and practise. Soe that it did neither appeare vnto mee that the scripture contayned all the doctrine of saluation that the Apostles taught, nor yet any of it; because I could not see by the directions that Protestants gaue mee, whether the scripture were the word of God or no.

a *Iohn* 21. 25.

b 1. *Cor.* 11. 34.

And as to know the letter of the ſcripture, ſoe to know the meaning therof, I found a matter of great difficulty: agreeable to Saint Peter, who ſaith, ſpeaking of Saint Pauls Epiſtles, [a] *in the which are certaine thinges hard to bee vnderſtood, which the vnlearned & vnſtable deprave, as alſo the reſt of the ſcriptures to their owne damnation*: But the [b] Proteſtants to avoyde their dependance on the Church for the interpretatiou therof, ſay that all thinges neceſſary to ſaluation are eaſy to bee vnderſtood, euen by the moſt vnlearned reader. But they neuer yet expreſſed what poynts were neceſſary to ſaluation & what not, nor haue giuen any rule by which it might bee found out, but haue left themſelues the liberty of adding to, or ſubſtracting from that title, what & whenſoeuer they pleaſed. And who ſeeth not that with this deuice, they may exclude (if they pleaſe) almoſt all the poynts of Chriſtian beliefe and practiſe?

a 2. *Pet.* 3. 16.

b *Fulke againſt Rhē. Teſt in* 2. *Pet, cap.* 3, *Morton Apol, part* 1 *lib* 1. *cap.* 19. *VVhitaker controu* 2. *q.* 5. *c.* 7. *p.* 513.

Wonderfull confuſion I found heerin; for heere the vnderſtanding of the moſt vnlearned reader is made the ſize of thinges neceſſary to ſaluation: and if it bee a meaſure vnto all men, then the moſt learned Clerke is bound to believe no more than the moſt vnlearned peaſant that can but read; & the moſt vnlearned needeth not the helpe of the learned for the vnderſtanding of thinges neceſſary, but can find them out by his owne reading. Soe that you muſt take the arranteſt dunce in their Church that can read, and after hee hath diligently peruſed the bible, & prayed for vnderſtanding therin, that which hee vnderſtandeth, muſt bee accouted neceſſary to

ſaluation, & no more. And ſurely mee thinkes they are to blame, that haue not for the greater credit & cleerneſſe of their cauſe, made this tryall upon ſome ſeely fellow, & from his mouth haue ſet downe their poynts neceſſary to ſaluation. But by this it appeareth that they are willing to draw the matters neceſſary to ſaluation, for their great eaſe, into a very narrow compaſſe, and make the ſame meaſure ſerue the ſeelyeſt clowne & the greateſt Clerke, which is vncomely. And comming cloſer to the matter I haue knowne ſome affirme, (which I belieue is the opinion of very many) that to belieue in Ieſus Chriſt, without any diſtinct beliefe of his diuine & humane nature, & that hee died for the ſinnes of the world, & that a man muſt repent before hee die, is all that is neceſſarily required either for beliefe or practiſe, of any man. As for thoſe that cannot read, which are I belieue the greateſt number, or very little inferiour, they deale moſt vnkindly with them, not prouiding a certayne meanes wherby they may bee brought up to read, which they that can read thinke all are bound to, with references to the ſcriptures, by the commandement of Chriſt, and wherby they are to find out the thinges neceſſary to ſaluation; but leaue them (if at all) to bee ſaued by the cruell blind popery (as they pleaſe to call it) of an implicite faith.

I then conſidered that there was much ambiguity in theſe words, [neceſſary to ſaluation] there being diuers Kinds of neceſſity that haue place in matters of Religion. Firſt there is an abſolute neceſſity, and a conditionall neceſſity;

abſolute neceſſity is that which admits no excuſe of impoſſibility, nor any exception of place, time, or perſon; as in regard of thoſe that are of age capable of knowledge, The beliefe of Chriſt mediator betwixt God and man: and to this kind of neceſſity there are ſome that would reſtrayne all thinges to bee belieued, leauing themſelues the liberty in all matters elſe to belieue what they pleaſe: but with as much reaſon they may reſtrayne this neceſſity to the belieuing only that there is a God, and ſoe renounce their Chriſtianity. Conditionall neceſſity is that which obligeth not but in caſe of poſſibility, & receiues exception of time, place, and perſon: and thus there are many poynts neceſſary to bee belieued, if a man bee in place where hee may bee inſtructed in them, & hath time to receiue inſtruction, which are not neceſſary for a man liuing in the wilderneſſe, or ſoe ready to bee attached by death, as hee hath no leiſure to bee inſtructed, or apprehenſion to receiue it; as that Chriſt was borne of a Virgin, & crucified under Pontius Pilate. And many thinges are neceſſary for paſtors to belieue, which are not for common people; as that the perſons of the Trinity are the ſame in eſſence, but diſtinct in ſubſiſtence; that in Chriſt there are two natures, and but one perſon, with many the like: And in matter of practiſe, there are many thinges neceſſary in caſe of poſſibility, & opportunity of time, and place, which are not neceſſary if the conveniency to accomplish them bee wanting: as the aſſiſtance at Church-ſervice, & participation of the Euchariſt. Secondly there is a neceſſity of meanes, and a neceſſity of

precept; neceſſity of meanes is in thoſe thinges to which God hath obliged us, if wee will attaine the end; as of the Sacraments, to which God hath giuen power to confer grace; and of the commandements, whoſe neceſſity is impoſed upon us if wee will enter into life; & of repentance of ſinnes, which is a meanes neceſſary to obtaine their remiſſion. Neceſſity of precept is that which only obliges in regard that it is commanded, contributing otherwiſe no reall advancement to our ſaluation; as the celebrating the Lords day, & other ſuch like obſervations; the omiſſion wherof could bee no hindrance to ſaluation but in reſpect of diſobedience and breach of the commandement. Thirdly there is a neceſſity of ſpeciall beliefe, and a neceſſity of generall beliefe: neceſſity of ſpeciall beliefe is of thoſe poynts which all faithfull (if they bee not preuented by death) are obliged to belieue with faith expreſſe, diſtinct, & determinate, which the Schoolemen call explicite faith; as the twelue articles of the Creed. Neceſſity of generall beliefe is of thoſe thinges which euery particular man is not bound to belieue with a diſtinct and explicite faith; as that Baptiſme giuen by heretiques, is true baptiſme; and that heretiques which haue receiued baptiſme, muſt not bee baptized againe when they returne to the Church, with many ſuch like; in which it will ſuffice the vnlearned multitude to belieue them implicitly, that is, to adhere to the Church that doth belieue them, & by a generall beliefe embrace them, by belieuing as the Church doth, & referring themſelues to her, prepared alwayes to belieue them explicitely

when they shalbee declared to them, & themselues are capable to apprehend them. Lastly there is a necessity of act and a necessity of approbation: necessity of act is of those thinges which euery particular person is obliged actually to performe; as to professe the name of Christ, to forgiue offences committed against him, with the like. Necessity of approbation is of those thinges which euery man is not bound actually to performe, but only not to contradict them, nor to condemne those that doe them, nor the Church that allowes them, nor to separate themselues from her vpon this occasion; as the choyce to liue in virginity & single life, with the like. Now according to these seuerall kinds of necessity, I accounted it meet to hold for necessary to saluation, all those thinges that the Fathers haue holden necessary, in that degree, and according to those kinds of necesity as they haue holden them. And this I did not perceiue to bee a matter of such ease to find out, as Protestants did vnder their title of necessary to saluation affirme. I found that innumerable places of scripture were obscure & hard to bee vnderstood; & that their distinction of thinges necessary to saluation was more obscure & vncertaine than any thinge; hauing no limits or determination, but like the *Gladius delphicus*, was fitted for all turnes, but indeed serued none, but to cosen themselues; who presented with a poynt of beliefe or practise which they they did not like, would waue it, with saying, it was not necessary to saluation. Therfore as [a] Saint Philip asking the Eunuch whether hee vnderstood what hee read; hee asked againe,

a *Acts* 8.30.

how hee could, without ſome body to interpret it; ſoe I anſwered my ſelfe, and had reaſon to belieue that others could not truly anſwer better for themſelues.

An interpreter then was neceſſary who might iudge of the true meaning of the ſcripture, againſt the corruption of heretiques, who all take their protection from thence; and which should determine all emergent controuerſies, which were needfull for the preſervation of peace and vnity. And in beſtowing of this office, I obſerued that the Proteſtants voyces were diuided; [a] ſome gaue it to the Scripture it ſelfe, ſaying that it muſt interpret it ſelfe, and bee the iudge of all controuerſies. [b] Others that the Spirit of God doth interpret it to euery priuat man. Both which I apprehended abſurd & vnreaſonable. The former, becauſe nothing if it ſpeake obſcurely can interpret it ſelfe, but that which hath a liuing voyce: which the ſcripture not hauing, cannot poſſibly interpret it ſelfe. As for the aſſertion of ſome, that the obſcure places are interpreted by playne places ſpeaking to the ſame purpoſe, it is falſe; there being no ſuch playne places in many caſes to bee found, which they themſelues proue by their diſagreement about the ſenſe of many places. Therfore to allay the vnreaſonableneſſe of this aſſertion, they doe adde, that it is ſcripture diligently read by us, and one place conferred with another, all circumſtances weighed, and much prayer uſed; which is in effect that (not the ſcripture it ſelfe but) they interpret the ſcripture by the aforſayd meanes. But all theſe wayes of ſtuddy and conference, skill in the tongues, or the like

a *Hur. Confes. p. 5.*

b *Vvhites way to the Church. p. 6. 27.*

the like are but humane endeauours, and ſubiect to error, yea though much feruour of prayer bee mixed therwith; and ſuch as the meanes are, ſuch of neceſſity muſt bee the interpretation and determination; but the meanes are vncertaine, doubtfull, and fallible, therfore ſuch muſt bee the interpretation; & if it bee vncertaine, it may bee falſe; and whether it bee ſoe or no, Proteſtants haue no way to diſcouer, but by the Spirit, as hee inſtructs euery particular man. Whoſe inſufficiency I found in my former conſideration of the meanes to know the ſcripture to bee the word of God. And if it cannot aſſure mee of the letter of Gods word, no more can it of the meaning; conſidering that I can neither know whether another haue the Spirit, nor yet whether I haue it my ſelfe or no, without ſome miraculous reuelation: for all other proofes of hauing the direction of the Spirit are but humane, & ſoe ſubiect to deceipt, but miracles wee are ſure are from God, becauſe they exceed all humane or created power.

And ſeeing Proteſtants ground their ſaluation upon faith only, which as they ſay doth only iuſtifie; and faith upon ſcripture only, which according to them containes all thinges neceſſary to bee belieued; and the ſcripture and ſenſe therof upon the priuat Spirit only, by which they expound the ſcripture; it followeth, that the priuat Spirit is the ſole or principall ground to them of the ſenſe of ſcripture; the Scriptures ſenſe the like ground of their faith;

and this their faith the like ground of their ſaluation; therfore no Proteſtant can haue greater certainty of his faith or ſaluation, than hee hath of this priuat Spirit, wherof ſeeing hee hath none, either from Scripture, Church, Councels, Fathers, common ſenſe or experience, it muſt needs follow that hee hath certainty of nothing: and that this relying upon the priuat Spirit muſt needs plunge him into infinite and abominable errors.

Laſtly Chillingworth the laſt reformer and calciner of the Proteſtant Religion, ſeeing the weakneſſe of all the former pretences, hath boldly and roundly reduced all to one only principle, and that is of naturall reaſon: affirming that our beliefe of the Scripture to bee the word of God, and alſo our beliefe of the ſenſe of the Scripture in euery particular part therof, dependeth vpon each mans reaſon and diſcourſe, beyond which, or different from which, hee is not bound to belieue a tittle. Yet hee doth not ſay that this way is infallible; but becauſe all wayes elſe are fallible (as hee ſuppoſeth) and this the only way which God hath giuen us to bee guided by, wee muſt bee heerwith contended; and God alſo muſt bee contended heerwith in us, and giue ſaluation to thoſe that belieue and doe according to their beſt vnderſtanding. And this opinion I obſerued had got a large poſſeſſion in the minds of Proteſtants, eſpecially of the Clergie and Gentry, whoſe ingenuous education gaue them the higheſt clayme to the exerciſe of reaſon: who were therfore very glad to embrace ſuch a principle of Religion, as of

which they accounted themſelues the chiefeſt maſters.

And this conceipt ſeemed vnto mee no leſſe abſurd, and much more inſolent than any of the other; for the other did ſeeme at leaſt to aſcribe our knowledge of the ſcripture and ſenſe therof to God, either ſpeaking in the ſcripture, or by his Spirit ſpeaking to their ſoules, or concurring with their humane endeauours; thoughe in concluſion they drew it to the determination of their owne fancyes. But this man more impiouſly hardy than all that went before him, doth directly and in playne tearmes attribute all the aſſurance wee haue of the word of God, the director to ſaluation, vnto our ſelues, and that too, as wee are meere men. And this reſoluing of faith not into Authority, but into reaſon, and that not as preparing or inducing us to belieue (which Catholiques allow) but as the mayne ground and ſtrongeſt pillar of our faith, and the dependance of faith upon reaſon as the cõcluſion on the premiſes, is a doctrine incredibly pernicious, and the ſource of monſtrous impieties. And for his purpoſe hee buildeth much vpon this axiome, [a] *we cannot poſſibly by naturall meanes bee more certaine of the concluſion than of the weaker of the premiſes, as a riuer will not riſe higher than the fountaine from whence it flowes*: And hence in the ſame place hee inferreth, that the certainty of Chriſtian faith can bee but morall and humane, and not abſolutely infallible. And therfore as an inſtance to the ſame purpoſe, hee ſaith, [b] *wee haue as great reaſon to belieue there was ſuch a man as Henry the eight King of England, as*

[a] *pag 36. n. 8.*

[b] *pag. 118.*

*that Iesus Christ suffered vnder Pontius Pilate.* And in larger explication of this his doctrine hee saith, If upon reasons seeming to my vnderstanding very good, I haue made choyce of a guide or rule for my directions in matters of faith; when afterwards I discouer that this guide or rule leads mee to believe one or more poynts, which in the best iudgment that I can frame, I haue stronger reason to reiect, than I had to accept my former rule, I may & ought to forsake that rule as false and erroneous; otherwise I should bee convinced not to follow reason, but some setled resolution to hold fast whatsoeuer I had once apprehended. From which wild and vast principle doth follow, that if the scripture (for example) propound thinges seeming more contrary to any mans reason and opinion, than the inducements which first moued him to believe scripture, were in his opinion strong and convincing, hee must reiect the scripture as an erroneous rule, and adhere to his owne reason and discourse, as his last and safest guide. Especially considering that (according to him) the motiues for which wee believe the scripture are but probable, and by consequence subiect to falshood; which in all reason must giue place to reasons seeming demonstratiue and convincing; as there will not want many such, against the highest mysteries of Christian faith, if once wee professe our assent to them must bee resolued into naturall discourse. For, for what reason dos the Socinians, and such like deny the mysteries of the blessed Trinity, the Deity of our blessed Sauiour, and diuers other poynts but only becauſe they

ſeeme repugnant vnto reaſon? And into theſe horrible opinions doe theſe reaſonably-vnreaſonable men fall by iuſt conſequence from their owne principles.

For if (as they ſay) there bee no Chriſtian Church aſſiſted with infallibility, fit to teach any man euen ſuch articles as they count fundamentall, and neceſſary to ſaluation; but that in euery particular, euery one may, and muſt follow the direction of his owne reaſon, bee hee neuer ſoe vnlearned; what will follow but an vnhappy liberty, yea neceſſity for men to reiect the higheſt and moſt diuine myſteries of Chriſtian faith, vnleſſe they can compoſe all repugnancies after an intelligible manner (as hee ſpeaketh) euen to euery ignorant and ſimple perſon, which is impoſſible; or elſe ſay, that it is reaſonable for men to belieue contradictions at the ſame time; which (as hee ſaith) is very vnreaſonable. For doubtleſſe, in true philoſophy, the obiections which may bee made againſt the myſtery of the Bleſſed Trinity, & the Incarnation of God, are much more difficult, than any that can bee brought againſt Tranſubſtantiation; hee then that will follow theſe new principles, muſt, if hee deny the one, deny the other alſo; which as yet the greateſt part of Proteſtants will not doe; in time perhaps they may; or which is much better, obſerving the impiety of this opinion, confeſſe both.

And this I conceiue was the reaſon why [a] Saint Paul ſaith, that the Apoſtles did preach foolishneſſe in the opinion of the Grecians, namely becauſe they ſought wiſdome; and what was

[a] 1. *Cor.* 1. 23.

that wiſdome but humane, the dictates of naturall reaſon? which the myſteries of the Goſpell exceeding, they counted them foolishneſſe: but to thoſe that were called, it was the power of God, and the wiſdome of God. By which it appeares that the wiſedome of God, and the wiſdome of the Grecians which was humane wiſdome, the light of naturall reaſon and diſcourſe, were very different; wherin the Apoſtle giues (as it is meet theſe wiſe men should doe) the preheminence to God; for that which ſeemes foolish in God, is wiſer than whatſoeuer is in men; and ſoe the myſteries of faith, which ſeeme ſoe contrary to humane reaſon, haue more wiſdome in them, than their reaſons haue that oppoſe them; who doe therfore but proue themſelues *cum ratione inſanire* to bee mad with reaſon. This doctrine alſo of giuing reaſon the tribunall in matters of faith, and that as it is in euery particular man, is an inlet for euery man to bee of a feuerall Religion, by differing from others in what poynts ſoeuer, according to the direction of his owne reaſon; yea poſſibly to bee of no Chriſtian Religion at all. For what makes the Iew to continue ſuch, but only becauſe hee ſees no reaſon to believe the New Teſtament? and if a Chriſtian should chance to bee indued with the ſame reaſon that a Iew is, hee muſt then become a Iew: or if of a heathen, hee muſt become a heathen. And for the ignorant and vnlearned people, to whom this is a rule aſwell as to others, what pittifull abſurd Religions, or none at all, will bee amongſt them, who haue ſoe ſmall abilities of reaſon, as the world knowes they haue?

And although reaſon bee in its owne nature the ſame, and as it proceeds from God the author therof, in whoſe mind the vniuerſall idea thereof is placed; yet as it exerciſeth it ſelfe in ſeuerall men (ſince the ruine therof in Adams fall) it is of ſeuerall dimenſions, according to their naturall conſtitution, morall education, and induſtry; whence it muſt needs follow that according to the different latitude of mens vnderſtandings, they muſt embrace more or leſſe of diuine truths, and ſoe bee euery one of a larger or ſtricter beliefe, and of as many ſeuerall Religions as they are of different degrees of vnderſtanding. Yet notwithſtanding this admirable variety of Religion, charitable Chillingworth doth not doubt, but that God (conſidering humane frailty, and the power of education, which inſtills in us many falſe apprehenſions, and that heerby excellent iudgements are corrupted) will not condemne men for ſuch errors, as by reaſon of the former circumſtances, were vnavoydable: but conceiues that they are in a Religion, whatſoeuer it bee, in which they may attaine ſaluation. Soe that by conſequence any man may bee ſaued following but the direction of his owne reaſon, although that reaſon direct him to deny not only one poynt, but euen all the Chriſtian faith; ſoe that Iew, Turke, or Heathen, may by this platforme bee ſaued. And truly if a man doe not belieue upon this one (and virtually all) reaſon, to wit, that the Church is to bee belieued, hee, according to my reaſon, ſhould bee a Heathen rather than any thing elſe; becauſe their religion ariſeth only from the principles of reaſon

implanted in man by Gods Commiſſary Nature wherein all men, whoſe vnderſtandings are not by accident eclipſed, doe agree; as that there is a God, that hee is to bee worshipped, that wee muſt doe as wee would bee done vnto, with the like: but all other religions depend upon teſtimony, as the Iewes & Turkes, and their teſtimony far inferiour to that of the Chriſtians; ſoe that if I were not a Catholique, according to the direction of my reaſon I ought to bee a Heathen. But if I will bee a Chriſtian, I ought to bee ſuch a one, as will (according to our Sauiours command) *deny himſelfe*; and a mans vnderſtanding is a chiefe part of himſelfe, euen the chiefeſt according to moſt mens account; as wee may perceiue in that they doe more abhore to bee counted fooles, which is a defect cõtrary to the vnderſtãding, than to bee counted vicious which is a defect contrary to the will: yet this muſt bee denyed; and is by all good Chriſtians, who ſubmit to that, which (as the Apoſtle ſaith) *bringes into capitiuity all vnderſtandings vnto the obedience of Chriſt.*

*Math.* 16. 24.

2. *Cor.* 10. 5.

Beſides, whatſoeuer religion any of them that are guided by this principle is of for the preſent, no man is ſure, nor hee himſelfe, that hee ſhall hold it to morrow; for if his reaſon (howſoeuer deluded with falſe apparitions) guide him to the beliefe of any thing contrary to that which hee now holdeth, hee is preſently obliged to follow it, though it bee to the denyall of his whole preſent faith; and to change his purpoſe in matters of Religion, as oft as hee doth his apparrell; and ſoe floate in a giddy irreſolution and inconſtancy, led by the *ignis fatuus* the foolish fire of his

of his owne reaſon, vntill at laſt hee ſinke into the depth of atheiſme and damnation. Now how ſutable this doctrine is to the peace and tranquillity of Common-Wealths, and Kingdomes, (wherin euery man is left to his owne liberty in the choyce and change of Religion) though it bee to Arrianiſme, to the hereſy of the Macedonians, Manicheans, or to any the moſt blaſphemous, abſurd or turbulent, and that with impunity (as hee challengeth) they that ſit at the helme of gouernment can beſt determine. Laſtly if any of theſe forementioned wayes of Proteſtants, for the knowledge of the word of God, the guide to eternall life, were ſufficient, what need were there of preaching and inſtructing of the people, at leaſt of them that can read? but let them take the bible, and let nature worke, which in the cooperation of their owne wiſe fancies, will hatch a goodly Religion no doubt, borne like Minerua of the braine of Iupiter, and bee as comely as a Chymera, of many ſeuerall shapes tackt together; and to them inſteed of the ancient heathens houſehould-Gods, which euery one muſt adore as his priuat God within himſelfe:

*O ſutras gentes quibus hæc naſcuntur in ipſis numina!*

Who proue the truth of this ſaying in themſelues, that,

*Hee that is ſchoolemaſter to himſelfe, is ſcholler to a foole.*

Obſeruing thus the weakneſſe and abſurdity of all that the Proteſtants alleadged, in proofe that the ſcripture is the word of God, and eaſy

to bee vnderſtood, at leaſt in all things neceſſary to ſaluation; and that it is to bee interpreted by it ſelfe, or by the Spirit to euery particular man, ſoe making way for as much variety in Religion, as there may bee diuerſity of opinion; I ſaw that although ſome probable arguments may bee drawne from the ſcriptures to proue them to bee of God, yet there was no other infallible way to know what is the true word of God, firſt taught by the Apoſtles and their hearers, but by the teſtimony of ſome ſure, certaine, and agreeing witneſſes; and what is the meaning of this word of God in caſe there should bee any important difference about it, therby to giue a period to all controuerſies, but by ſome ſociety of men renowned for their wiſdome: And this I conceiued in common prudence a far better way than for a man to rely vpon himſelfe. But though this were a better way than thoſe of the Proteſtauts, yet if this ſociety of men were not in theſe matters free from error, although it is more likely they should tell truth than the Proteſtants, yet I could not haue an immoueable foundation for my faith, but it would bee ſubiect to wauering and inconſtancy; and ſoe there could bee no prudent ſetledneſſe in Religion, nor any well built hope of the end therof, eternall life. I ſaw then that it was needfull that there should bee a faithfull witneſſe, a wiſe iudge; and ſoe wiſe and faithfull, that hee should not bee ſubiect to falshood or error; otherwiſe it ſeemed to mee that God had not contriued a competent way to his owne glory or mans ſaluation; which to bee wanting in is neither ſutable to his wiſ-

dome nor his goodneſſe. I therfore concluded that there was ſome ſociety of men who muſt inſtruct us in the premiſes; and that this ſociety in reaſon ought to bee infallible; and that none could with any colour pretend to bee this ſociety, but that which wee call the *Catholique Church*; which all Chriſtians profeſſe to belieue, according to the creed of the Apoſtles. But before I could proceed any further, I was caſt vpon the examination of the ſenſe of the word *Church*, and *Catholique*, finding therin much difference amongſt the pretenders to theſe titles.

There were ſeuen citties that ſtroue for the body of Homer; and very many ſocieties of Chriſtians there are, that lay clayme to the body of Chriſt which is his *Church*. And as Teleſius a yong Grecian haueing woone the prize in the Pythian games, when hee was to bee led in triumph, there aroſe ſuch a diſpute betweene the ſeuerall nations there preſent, euery one being couetous to haue him for their owne, that one drawing one way, another another, inſteed of receiuing the honour that was prepared for him, hee was torne in peices, euen by thoſe who ſeemed moſt ambitious to honour him: ſoe happens it to the *Church*: all thoſe that beare the name of Chriſtians auow, that to her only appertaines the victory ouer hell, and that whoſoeuer will haue part in the prize and glory of this triumph, muſt ſerue vnder her enſigne: but when they come to debate about the body of this ſociety, then euery ſect deſirous to draw her to themſelues, they rend and teare her in pieces; and inſteed of embracing the Church

which consists in unity, they embrace schisme and diuision, which is the death and ruine of the *Church*.

The Protestants doe sometimes giue a strict definition of a Church, sometimes a large; sometimes they restrayne her to the number of the predestinate only, sometimes they enlarge her soe far, that they embrace within her compasse, (becausse they will bee sure not to leaue out themselues) all the variety of Christians whatsoeuer. But by the former they exclude the visibility of the Church, which is an inseparable companion therof, as I shall shew heereafter; for the predestinate are not knowne to any body, nor ordinarily vnto themselues. But those that are soe presumptuous (as very many are) to assume vnto themselues the assurance of their predestination, doe easily lay hold on this tenure, which they doe the more boldly, by how much it is more difficult for another to disproue; but as it is not easy for another to disproue, soe it is as hard for them to proue; and concludes nothing therfore in the behalfe of the Churches description in generall, or of their share in particular. Beside, the word *Ecclesia, Church*, is deriued from a verbe which signifies to call, not to predestinate: And the Church is a society, but the predestinate are a multitude; and there is this difference betweene a society and a multitude, that a society hath a certaine forme and vertue wherby they communicate together, which the other without this association haue not. Now predestination as it is meere predestination establisheth nothing in the predestinate, nor is it

made in them, but in God only; and by conſequence doth not make them actuall parts of the ſociety called the *Church*. It is not the union of predeſtination, but of vocation that buildeth men into a Church. By the latter definition of a Church, they deny the very beeing of hereſy and ſchiſme; for if the whole Maſſe of Chriſtians bee the Church, notwithſtanding the errors in faith which ſome of them hold, or ſeparation in communion which they make, then there are none that can bee called heretiques or ſchiſmatiques; or elſe (which is equally abſurd) all heretiques and ſchiſmatiques are of the Church; and this deſtroyes the holineſſe of the Church in doctrine, which is another inſeparable ornament therof. Others, which are ſome of the ſubdiuiſious of ſects amongſt the Proteſtants, as Browniſts, Anabaptiſts and the like, ſay (each ſect for it ſelfe) that that is the Church, excluding all others from that title, euen their fellow Proteſtants; but this excludes the vniuerſality of the Church; another inſeparable companion therof, at leaſt after the Apoſtles had propagated it. But Church hauing in it the property of heat, which (as philoſophers ſay) is to gather together thinges that are of the ſame nature, and ſeparate thinges that are of different natures, includeth all that are of the ſame faith, and admitteth no other.

I therfore conceiued (according to the iudgment of the moſt learned) the Church to bee a *ſociety of thoſe that God hath called to ſaluation by the profeſſion of the true faith, the ſincere adminiſtration of the Sacraments, & the adherence to lawfull*

*Paſtors.* Which deſcription of the Church is ſoe fitted and proportioned to her that it reſembles the neſt of the Halcyon, which (as Plutarch ſaith) is of ſuch a iuſt and exact ſize for the meaſure of her body, that it can ſerue for no other bird either greater or leſſe. Then for the meaning of the word *Catholique*, the Proteſtants ſay that that Church is Catholique which holdeth the true faith, which though it bee not ſpread vniuerſally ouer the world, yet it ought to bee ſoe, ſay they, and therfore it is *Catholique*. By which they leaue men in a labyrinth of finding out the true faith in all the particulars therof, which, (as they ſay) muſt guide a man to the Church that is truly *Catholique*; which being the obiect of the vnderſtanding, is much more difficult to find out, than that which is the obiect of the ſenſe, as is its being *Catholique*. And therfore it ſeemed to mee as prepoſterous as to ſet the cart before the horſe, to proue a Church, *Catholique*, becauſe it is true; wheras it should bee proued true, becauſe it is *Catholique*. Beſide the name *Catholique* is not a name of beliefe only, but of communion alſo; elſe antiquity would not haue refuſed that title to thoſe which were not ſeparated from the beliefe, but only from the communion of the Church; nor would they haue affirmed that out of the *Catholique Church the faith and Sacraments may bee had, but not ſaluation.* Soe that *Catholique* imports thus much, both the vaſt extenſion of doctrine to perſons and places different, and the union of all thoſe places & perſons in communion. Soe that although the Proteſtants should hold the ſame beliefe that

*S. Auguſt. Ep. 50.*

the antient Church did, yet if they did not communicate with the ſame antient Church, which by ſucceſſion of paſtors and people is deriued downe to this preſent time, I could not ſee how they could with iuſtice aſſume vnto themſelues the title of *Catholiques*.

Now that the Catholique Church (which ſociety of Chriſtiãs ſoeuer it bee, of which wee shall deliberate heereafter (is the only faithfull and true witneſſe of the matter of Gods word, to tell us what it is, and what is not it; the only true interpreter of the meaning of Gods word, and the laſt and finall iudge of all cõtrouerſies that may ariſe in matters of Religon; and that shee is not only true, but that shee cannot bee otherwiſe, ſeeing shee is infallible, I was perſuaded to beleiue by many reaſons. In the alleadging of which, I will avoyd the accuſation of Proteſtants, of the circular diſputation of Catholiques, ſaying, they beleiue the ſcripture becauſe the Church ſayes it is ſoe; and the Church, becauſe the Scripture bids them doe ſoe. Firſt then without dependance on the ſcripture, I conceiued the Catholique Church to bee infallible in her traditions, in that which shee declareth vnto us concerning the doctrine of Chriſt and his Apoſtles, and that euen in the very nature of her teſtimony and tradition: For tradition being a full report of what was euident to ſenſe, namely what doctrines the Apoſtles taught, what ſcriptures they wrot, it is impoſſible it should bee falſe. Worlds of men cannot bee vniuerſally deceiued in matters euident vnto ſenſe, as are the things men heare and ſee, and not being ſoe, it is impoſſible they should either negligently

ſuffer it, or maliciouſly agree to deceiue others, being ſoe many in number, ſoe diſtant in place, ſoe different in affections, conditions and intereſts. Wherfore it is impoſſible that what is deliuered by full Catholique Tradition from the Apoſtles, should bee by the deliuerers firſt deuiſed. As Tertullian ſaith, *That which is found one and the ſame amongſt many, is not an error but a tradition.* Yet ſuppoſing vniuerſall tradition as it is meerly humane, bee in its nature fallible, yet the Tradition of the Catholique Church, is by God himſelfe preſerued from, error: which is thus demonſtrated. God being infinitely good, and ardently deſiring the ſaluation of mankind, cannot permit that the meanes which should convey the Apoſtles doctrine to poſterity, by the beliefe wherof men muſt bee ſaued, to bee poyſoned with damnable error, to the deſtruction of their ſaluation: now the only meanes to couvey this doctrine is the Tradition of the Catholique Church; as Tertullian ſaith, *what the Apoſtles taught, I will preſcribe ought no other wayes to bee proued than by thoſe Churches which the Apoſtles founded.* All other meanes, as I haue shewed before, are inſufficient, and if this tradition of the Church should bee inſufficient alſo, by reaſon of its liableneſſe vnto error, then were there no certainty at all of the truth of Chriſtian Religion, no not ſoe much as that there was ſuch a man as Ieſus Chriſt; but all men would bee left to grope in the wandring vncertainety of their owne imaginations, which for God to ſuffer, cannot fall vnder any prudent mans beliefe.

*Tertull. de præſcript. cap. 28.*

*Tertull. de præſcript. cap. 21.*

Secondly, that which bindeth men to believe a thing

a thinge to bee Gods word, God cannot ſuffer to delude men into error, wherby for their deuotion vnto his truth, they may fall into damnation; now Catholique Tradition from the Apoſtles is that which bindeth men to belieue the ſame to bee the word of God, and that becauſe it is therby ſufficiently propoſed, the word affording no higher nor ſurer propoſall; ſoe that either this muſt bee infallible, or elſe God hath left us to the guidance of our owne weake vnderſtandings (the weakneſſe of which conceipt I shewed euen now) and all Chriſtians to that confuſion which all different opinions (yet reputed the word of God by them that hold them) may produce.

Thirdly God being the Prime Verity, hee cannot ſoe much as conniue at falshood, wherby hee becomes acceſſory of deceiuing them who ſimply, readily, and religiouſly belieue what they haue iuſt reaſon to thinke to bee his word: but there is moſt iuſt and ſufficient reaſon to belieue that the doctrine deliuered by full and perpetuall tradition, from hand to hand, euen from the Apoſtles, is vndoubtedly their doctrine, and the word of God, therfore hee cannot ſuffer Catholique Tradition to bee falſified. Nor can (as I conceiue) any prudent man imagine, that God hauing ſent his ſonne into the world, to teach men the way to heauen, euery moment of whoſe life was made notable, by doing or ſuffering ſomething to that end, ſhould ſuffer the efficacy and power therof to bee extinguished, by permitting damnable errors in the whole Church, and that ſoone after his departure, as

ſome Proteſtants ſay, and not to recouer light for twelue or foureteene hundred yeares together; eſpecially conſidering there was no poſſible meanes for any man to know the contrary; there was no ſociety of men that taught otherwiſe, and if at any time there ſtarted up any, they were condemned of error by all their fellow-Chriſtians, & in proceſſe of time melted from the face of the earth: The Scripture (if that were the meanes, as Proteſtants pretend) not being printed, the invention of printing not being in the world till about two hundred yeares agoe; and the bibles that were written being but few, by reaſon of the great labour of writing them; and thoſe that were, not purchaſeable but by few, becauſe of their price, nor legible but by fewer, becauſe they were not printed, but written; and laſtly not to bee knowne to bee the word of God (as I haue ſhewed before) but by the teſtimony of thoſe men who (they ſay) were corrupted. Who hauing corrupted the doctrine, might with much more eaſe haue extinguiſhed, or corrupted the text, & made it ſpeake what they pleaſed, it being knowne to fa fewer than the doctrine was; it being difficult to obtaine, vncertaine whether it were right, and very obſcure in its meaning; ſoe that if they had beene guilty of changing the Apoſtles doctrine, they could eaſily haue razed out all thoſe places which Proteſtants urge againſt them, and ſoe haue prevented the ſtrange and notable diſcouery that the Proteſtants think they haue made of their errors. And if they ſay that God by his prouidence preſerued the Scripture, both from

extinction and corruption; may not wee much more reasonably say (hauing warrant for it out the Scripture also, wheras they haue no warrant for the preseruation of the text) that God by the same prouidence did, and will alwayes preserue his Church from corruption, which is a thing much more easily knowne than the Scripture, and consisting of a liuing multitude can expresse it selfe more playnly: and this infallibility in the mouth and tradition of the Church, the Prophet assureth; *My Spirit which is upon thee, and the words which I haue put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from hence forth for euer.* And therfore Saint Augustine saith, that *to dispute against the whole Church is insolent madnes.*

*Esay.* 59 21.

*Aug. Ep.* 118.

To know diuine and supernaturall truth by the light and lustre of the doctrine belongeth to the Church triumphant; Inward assurance without an externall infallible ground, is proper to Prophets and Apostles, the first publishers of Religion: and seeing that God doth not now instruct either of these wayes (as I haue shewed) but by an externall infallible ground, and this beeing the Tradition of the Church, it followes, that hee must preserue it from error, and likewise render the *Church* it selfe alwayes conspicuous that it may bee discerned by sensible markes, of which wee shall speake anon. And hee is also bound by his prouidence, to assist men in the finding out of this *Church*, when they apply their best diligence thervnto, that soe they bee not deceiued.

And wheras some of the more learned Pro-

teſtants ſay, that though they haue no infallible ground, beſides the teaching of the Spirit, yet they are not taught immediatly by propheticall manner, becauſe they are alſo taught by an externall probable though not infallible motiue; to wit, the Churches tradition; I conceiue that except they aſſigne an externall infallible meanes beſides Gods inward teaching, they cannot avoyd the challenging of immediat reuelation. For whoſoeuer knowes thinges aſſuredly by the inward teaching of the Spirit, without an externall infallible motiue vnto which hee doth adhere, is aſſured prophetically, though hee haue ſome externall probable motiues to direct his beliefe. Saint Peter had ſome conjecturall ſignes of Symon Magus his perverſeneſſe and incorrigible malice, yet ſeeing hee knew it aſſuredly, wee belieue hee knew it by the light of prophecy, becauſe beſide inward aſſurance hee had no externall infallible ground. If one ſee a man giue almes publiquely, though hee ſee probable ſignes and tokens that hee doth it out of vaine glory, yet cannot hee bee ſure therof, but by the light of immediat reuelation, becauſe the other tokens are not grounds ſufficient to make him certaine. For if a man bee ſure, and haue no certaine ground of this aſſurance out of his owne heart, it is cleere, that hee is aſſured immediatly, and only by Gods inward inſpiration. Wherfore Proteſtants, if they will diſclayme immediat reuelation indeed and not in words only, they muſt either graunt tradition to bee infallible, or elſe aſſigne ſome externall infallible ground beſides tradition, whereby they are taught what ſcrip-

tures the Apoſtles deliuered.

Laſtly I was perſuaded of the Churches infallibility in her traditions and doctrines becauſe shee is endowed with the power of miracles; which whereſoere they are (which I shall hereafter examine) doe both proue that that ſociety of Chriſtians is the true Church, and that that Church is infallible in all that shee propoſes as the word of God. And the reaſon is, becauſe God who is truth it ſelfe cannot ſet his hand and ſeale, that is miracles, and workes proper to him ſelfe, to warrant and authorize a falshood invented by men. Againſt which [a] Proteſtants obiect, and ſay, that miracles are only probable, and not ſufficient teſtimonies of diuine doctrine; alleadging Bellarmine who ſaith, wee cannot know euidently that miracles are true, for if wee did, wee should know euidently that our faith is true, and ſoe it should not bee faith. To which may bee anſwered, that ſuch euidence as doth exclude the neceſſity of pious affection and reuerence to Gods word, euidence that (conſidering the imperfection of humane vnderſtanding) may enforce men to belieue, cannot ſtand with true faith. If wee know by Mathematicall or Metaphyſicall euidence, that the miracles done in the Church were true, this euidence would compell men to belieue, and to ouercome the naturall obſcurity and ſeeming impoſſibility of the Catholique doctrine; and therfore as Bellarmine ſaith, wee cannot bee Mathematically and altogether infallibly ſure by the light of nature, that miracles are true. Notwithſtanding it cannot bee denyed in reaſon,

[a] *Feild. lib. 3. cap. 15. whites Reply pag. 216*

what our Sauiour affirmeth, that miracles are a ſufficient teſtimony binding men to belieue, *The* *Iohn 5.36.* *very workes that I doe, doe beare witneſſe of mee, that the Father hath ſent mee*, and conſequently that wee may know them to bee true by phyſicall euidence, as wee are ſure of thinges wee ſee with our eyes, and handle with our hands; as Saint *1.Epiſt.1.1.* Iohn ſaith, *what wee haue ſeene with our eyes, what wee haue beheld, and our hands haue handled of the word of life.* Or wee may bee as ſure of miracles, as wee are of ſuch thinges as being once euident to the world, are by the worlds full report declared vnto us; which is a morall infallibility. Soe that if wee haue not a metaphyſicall or methematicall infallibility of the truth of miracles, yet wee haue a phyſicall & morall infallibility, as much as wee haue of any thiug wee either heare or ſee.

Nor doth this phyſicall euidence take away the merit of faith; becauſe this euidence not being altogether and in the higheſt degree infallible in it ſelfe (for our ſenſes may ſometimes bee deceiued) it is not ſufficient to conquer the naturall obſcurity, darknes, and ſeeming falſhood of thinges to bee belieued, vpon the teſtimony of thoſe miracles. For the myſtery of the Trinity, of the Incarnation, Reall preſence, and the like, ſeeme as far aboue the reach of reaſon as any miracle can ſeeme euident to ſenſe; hence when faith is propoſed by miracles, there ariſeth a conflict betwixt the ſeeming euidence of the miracles, and the ſeeming falſhood and darkneſſe of Catholique doctrine; againſt which obſcurity a man cannot get the victory by the

ſole euidence of miracles, except hee bee inwardly aſſiſted by the light of Gods Spirit, mouing him by pious affection to cleaue to the doctrine which is by ſoe cleere teſtimony proued to bee his word. Euen a man shut up in a chamber with two lights, wherof the one makes the wall ſeeme white, the other blew, cannot bee firmely aſſured what colour it is vntill day-light enter, and obſcuring both thoſe lights, diſcouer the truth: ſoe a man looking upon Chriſtian doctrines, by the light of miracles done to proue them, will bee moued to iudge them to bee truth; but looking upon them through the euidence of their ſeeming impoſſibilities vnto reaſon, they will ſeeme falſe: nor wil hee bee able firmly to reſolue for the ſide of faith, vntill the light of diuine grace enter into his heart, making him preferre through pious reuerence to God, the ſoe propoſed authority of his word, before the ſeeming impoſſibility to mans reaſon.

And as Catholique Tradition is infallible in it ſelfe, ſoe is it moſt neceſſary for us, there being no other certaine teſtimony to any prudent man, no firme ground or motiue to belieue that the Primitime Church receiued her doctrine from the Apoſtles, the Apoſtles from Chriſt, Chriſt from God; nor no way to bring it downe from thoſe times to theſe, but only the tradition of the Church. For wee may obſerue three properties of the doctrine of faith; to bee true, to bee reuealed of God, to bee preached and deliuered by the Apoſtles. The higheſt ground by which a man is perſuaded that his faith is true, , is the authority of God ſpeaking

and reuealing it; the higheſt proofe by which a man is aſſured that his faith is reuealed, is the authority of Chriſt and his Apoſtles, who deliuered the ſame as deſcending from God; but the higheſt ground that moueth a man to beleiue that his faith was preached by the Apoſtles, is the perpetuall traditiō of the Church, ſucceeding the Apoſtles vnto this day, aſſuring him ſoe much. According to the ſaying of [a] Tertullian, who maketh this ladder of beliefe in this ſort; what I beleiue I receiued from the preſent Church, the preſent from the Primitiue, the Primitiue Church from the Apoſtles, the Apoſtles from Chriſt, Chriſt from God; and God the Prime verity, from no other fountaine different from his owne infallible knowledge. Soe that hee that cleaueth not to the preſent Church, firmely beleiuing the Tradition therof, as being come downe by ſucceſſion, is not ſoe much as on the loweſt ſtep of the ladder that leads vnto God, the reuealer of ſauing truth; ſucceſſiue tradition vnwritten being the laſt and finall ground wheron wee beleiue that the poynts of our beliefe came from the Apoſtles. Which may bee proued by theſe arguments.

[a] *De præſcript. c. 21. & 37.*

Firſt, if the mayne poynts of faith bee to bee beleiued to come from the Apoſtles becauſe they are written in Scriptures, and the Scriptures are beleiued to bee the word of God, upon the report of vniuerſall tradition, then our beliefe that the thinges which wee beleiue come from the Apoſtles, and from God, reſteth upon the tradition of the Church; but it is moſt certaine that the ſcriptures cannot bee proued to haue beene

deliuered

deliuered vnto the Church by the Apoſtles, but by the perpetuall tradition vnwritten conſerued in the Church ſucceeding the Apoſtles; all the other wayes by which the Proteſtants endeauour to proue the Scriptures to bee the word of God being vaine and inſufficient, as I haue proued before. Secondly, common and vnlearned people, which comprehend the greateſt part of Chriſtians, may haue true faith, yet they cannot haue it grounded on the Scripture, for they can neither vnderſtand, nor read it; or if read it, yet but in a vulgar language, of the truth of whoſe tranſlation they are not aſſured, and therfore muſt rely upon the teſtimony of the preſent Church, that that which they belieue is the word of God. Thirdly if all the maine and ſubſtantiall poynts of Chriſtian faith muſt bee belieued, before wee can ſecurely read and truly vnderſtand the holy Scripture, then they are belieued not upon Scripture, but upon tradition going before Scripture; and that it is ſoe, is manifeſt, becauſe true faith is not built but upon ſcripture truly vnderſtood according to the right ſenſe therof, and wee cannot vnderſtand the Scripture aright, vnleſſe wee firſt know the mayne articles of faith, which all are bound expreſly to belieue, by which as by a rule, wee muſt regulate our ſelues in the interpretation of the Scripture; otherwiſe without being ſetled in the rule of faith by tradition, men are apt to fall into grieuous errors, euen againſt the maine articles of the faith, as of the Bleſſed Trinity, and Incarnation of the Sonne of God, as experience

doth ſufficiently teſtifie ; ſoe that reading and interpreting Scripture , doth not make men Chriſtians , but ſuppoſeth them to bee made ſoe by Tradition ; at leaſt for the mayne poynts, ſuch as euery one is bound expreſly to know. Fourthly they to whom the Apoſtles wrot and deliuered the ſcripture, were already converted to Chriſtianity , and inſtructed in all neceſſary poynts of faith , and in the common practiſes of Chriſtianity ; and ſoe , by what they knew by tradition, could eaſily interpret what was written, but otherwiſe might eaſily haue fayled in the mayneſt poynts, as ſome forſaking *Tradition* did; for example the Arrians , who were confuted by the Catholiques , not by bare ſcripture , for of that the Arrians had plenty , but as it was interpreted by tradition ; and therfore none can bee ſuppoſed to vnderſtand the ſcripture aright , & ſoe to know the true word and will of God , but by being ſuch as they were, to whom the Apoſtles deliuered the ſcripture ; that is , firſt inſtructed by tradition. Otherwiſe they may eaſily erre in ſome chiefe articles of Faith, any of which to erre in, is damnable. And I would faine know, whether any vnderſtanding Proteſtant doth beliue, that if a Bible were giuen to a heathen , or to one borne amongſt themſelues ( ſuppoſing hee had not beene trayned up by Catechiſme and other traditionall inſtruction ) whether I ſay hee could out of that extract as poynts cleerly expreſſed therin , the thirty nine articles of the Church of England , or the booke called the Harmony of Confeſſions, which is the profeſſion of the faith of moſt of the Proteſtants of the

world? Lastly wee cannot with modesty say that wee are more able to vnderstand scripture, than were our forefathers, the auntient Doctors of the Church; but they thought themselues vnable to interpret Scripture, by conference of places, or such like humane meanes, without the light of Christian doctrine before hand knowne, and firmely belieued upon the traditiō of the Church; witnesse [a] Saint Basil and Saint Gregory Nazianzene, & [b] Origen who thus writeth, *In our vnderstanding of Scriptures, wee must not depart from the first Ecclesiasticall tradition, nor beliue other wise but as the Church of God hath by succession deliuered to us*; therfore no man is able to interpret Scripture, without the light and assistance of Christian faith, afore-hand receiued by the voyce of the Church, deliuering what shee receiued from her aunceſtors. Dangerous and high boldnesse than it is, for men of this age, soe to presume on their owne interpretations of scripture, gotten by humane meanes, as to make them ouerballance a thousand [c] Cyprians, Augustines, Churches and Traditions.

a *Ruffin. Eccles. hist. l 2. c. 9.*

b *Origen. tract. in Math. 29. cap. 23.*

c *Luther de capt. Babyl. Tom. 2. wittenberg. p. 344.*

From all which I obserued that the Protestants doe not well vnderstand that place of Scripture, soe frequently urged by them against Tradition, where Saint Paul saith to Timothy, *Thou hast knowne the holy Scriptures from thy childhood which are able to instruct thee or make thee wise vnto saluation*; inferring from hence, that the Scriptures are able to make *all men* wise vnto saluation; whereas this was spoken with relation to Timothy only, and to such as agree with him in the cause for which this saying is true in him, that is,

2. *Tim.* 3. 14. &c.

ſuch as were afore-hand inſtructed by Tradition, and did firmely belieue all ſubſtantiall doctrines of faith, and know the neceſſary practiſes of Chriſtian diſcipline; euen as what God ſayd to Abraham, *I am thy protector, and thy exceeding great reward*, is not applyable to all men abſolutely, but only to all men that were of the ſame qualification, that is faithfull and deuout, as hee was. Moreouer the Apoſtle in that place ſpeaketh only of the Scriptures of the old Teſtament, for the new was not written in the infancy of Timothy, nor ſome of it at this very time that theſe words were written; and theſe Scriptures he affirmeth alſo to inſtruct Timothy, not by themſelues alone, but *by faith which is in Chriſt Ieſus*, that is, ioyned with the doctrine of the Chriſtian faith, which Timothy had heard, and belieued on the voyce of Tradition. And the following words of the Apoſtle with equall confidence inſiſted on, *All ſcripture inſpired of God is profitable to teach, &c.* is very vnprofitable for their purpoſe, ſeeing that *profitable* can by no meanes bee ſtrecht to ſignifie *ſufficient*, as they would haue it, and that for euery man, but particularly of him that *is homo Dei, a man of God*, that is, one already inſtructed by Tradition, in all the maine poynts of Chriſtian faith and godly life, ſuch an one as Timothy was. Thus indeed the Scriptures may bee granted ſufficient, ioyned with Tradition, but not alone. And wheras there are ſome places of the Fathers alleadged by Proteſtants to proue the Scriptures to bee cleere in all ſubſtantiall poynts, they are to bee vnderſtood, as the Apoſtles words are,

Gen. 15. 1.

with reference to ſuch men who haue beene before inſtructed by tradition; euen as they that heare Ariſtotle explicate himſelfe by word of mouth, may eaſily vnderſtand his bookes of nature, which are very hard to bee vnderſtood of them that neuer heard his explication, ether from his owne mouth, or by Tradition from his ſchollers.

And wheras ſome Proteſtants ſay that the difficult places of Scripture are vnfolded [a] *by Scripture, and the rule of Logicke,* [b] *and by other thinges beſide Scripture euident in the light of nature*; it ſeemes to mee very incongruous; Firſt becauſe the rule of faith muſt bee for the capacity of the vnlearned aſwell as the learned, and vnlearned men cannot bee ſure of the infolded ſenſe of Scripture by logicall deductions. Secondly the Scripture it ſelfe ſends us to ſupply her wants, not to the rules of logicke, but vnto tradition, ſaying, [c] *Hold the traditions which yee haue receiued by word or our Epiſtle.* It ſendeth us to the Church, [d] *the pillar and ground of truth,* [e] *which whoſoeuer doth not heare is as a heathen, and a publican.* It did the ſame to the Iewes who had the Scriptures alſo, ſaying, [f] *Remember the old dayes, thinke upon euery generation: aske thy father and hee will declare vnto thee, the elders and they will tell thee.* The ſame doe the Fathers, as I ſhall ſhew heerafter.

a *VVootton triall of the Romiſh &c. p. 88. l. 29.*
b *Feild. p. 281. lin. 20.*
c *2. Theſ. 2. 15.*
d *1. Tim 3. 15.*
e *Math. 18. 17.*
f *Deut. 32. 7.*

And wheras ſome Proteſtants further obiect, that the Fathers diſputed negatiuely from the Scripture againſt heretiques, thus; doctrine is not cleerly deliuered in Scripture, therfore it is not to bee receiued as a matter of Faith; wee

muſt know that the Fathers proceeded upon this ſuppoſition that was knowne to all, and granted by the heretiqnes themſelues, namely that the doctrines they diſputed againſt were not the Traditions of the Church, and in this caſe they required the teſtimony of Scripture. Yea more, the Fathers did not only require places of Scripture from the heretiques, by way of deduction and logicall inference (for to ſuch all auntient heretiques and Proteſtants now pretend, wherewith they delude ignorant people) but they required of them to shew their doctrine in Scripture, ſaith Irenæus, *expreſly* and *in termes*; and to proue it, not by texts[a] which require sharpneſſe of wit in the auditors to iudge who doth more probably interpret them, not by places, which require an interpreter, one to make logicall inferences upon the text, but by places playne, manifeſt, cleere, which leaue no place to contrary expoſition, and that no ſophiſtry can wreſt them to other ſenſe; to the end that controuerſies which concerne the ſaluation of ſoules, bee defined by Gods formall word, and not by deductions from it by rules of logicke. And euen by this way of the Fathers arguing negatiuely from Scripture, the Proteſtant religion is quite ouerthrowne; for ſeeing nothing is to bee reputed a matter of faith, which is not formally and expreſly to bee proued by the word of God, either written, or vnwritten and deliuered by full Eccleſiaſticall tradition; and ſeeing the Proteſtants doe not, nor can pretend to this Tradition, nor yet can proue their tenets by Scripture in expreſſe and euident tearmes, but ſuch as themſelues confeſſe to receiue

[a] *Auguſt. de unitat. Eccleſ. cap. 5.*

probable ſolutions, it muſt hence neceſſarily follow that the Proteſtant doctrines are falſe; without foundation, and to bee reiected by euery Chriſtian.

Laſtly wheras Proteſtants obiect that the Phariſees are reproued by Chriſt for the obſervation of traditions, it is altogether impertinent: for the Scripture doth not ſay that their traditions were deriued by ſucceſſion from Moyſes the firſt deliuerer of their law, nor did the Phariſees pretend to it, but they were traditions of their owne, wherof ſome were friuolous and ſuperſtitious, ſome impious, ſome pious: the friuolous and ſuperſtitious were their washing of hands, pots, dishes, and the like, ſuppoſing that otherwiſe they might haue ſome ſpirituall impurity in them; which our Sauiour confuteth, ſaying, [a] *There is nothing without a man entring into him which can defile him.* The impious were ſuch as wherby they violated the commandements of God, vnder the pretence of obſeruing their traditions, as when they allowed a man vnder pretence of giuing ſomething to the Church, to neglect his duty to his parents; neither of theſe kinds is the Catholique Church guitly of. Of their pious wee haue an example in their paying tithes of mint and euery ſmall herbe, which was a tradition of their owne not commanded in their law, yet this our Sauiour approueth and bindeth them vnto it, ſaying, [b] *this you ought to haue done.* And it is worth the obſervation that the thing moſt of all obiected againſt our Sauiour, was the written word and tradition of God by Moyſes, about keeping the Sabboth day (as appeareth in

a *Marke* 7. 15.

*Luc.* 7. 11.

b *Luc.* 11. 42.

all the Euangelists) from which precept, not by tradition vnwritten, but by logicall inferences of their owne, they concluded that our Sauiour brake the Sabbath by healing or doing some small labour thereon. Soe that the Pharisaicall traditions were not pretended to bee doctrines vnwritten, deriued from the first deliuerer of their religion, but doctrines concluded from the scripture, by the rules of logicke and reason (as they conceiued) according to the present manner of the Protestants.

Hauing thus found out that the Church was shee, from whom I was to receiue assurance what is the word of God; and that otherwise it was impossible for mee to know it, and that shee could not mistake nor erre in her directions, I conceiued then, that I was bound to believe, all that shee propounded to mee as the word of God, whether it were written or not written (writing being no testimony of the truth of any thing, seeing it may bee false, aswell as speaking) and that to doubt of any thing, was to call all into question, and to dissolue the whole nature of diuine faith. For to believe hath a threefold signification in speech; first it is taken for knowledge, as where our Sauiour saith, *Thomas because thou hast seene mee, thou believest*, to wit, that I am risen; now hee that sees one, knowes soe much. Secondly for opinion; which is an assent begot by probable reason; soe men deliuering their opinions, use to say, I believe thus, or thus. Thirdly and most properly for an assent vnto such thinges as doe not appeare, but are assented vnto by a firme relyance on the truth of him

*Iohn 20. 29.*

of him that reports them; as Saint Paul ſaith, *Faith is the argument of thinges not ſeene.* And this relyance on an author, ſuch as cannot deceiue or bee deceiued (at leaſt in thoſe thinges which hee propounds vnto us to bee beleiued) muſt beget in us an equall beliefe of thinges that haue humane poſſibility or probability on their ſide, and of thinges that are cleane againſt it; the matter propounded makes no matter, nor yet the manner of propounding; it is the author, and our apprehenſion of him, that controules all oppoſition. By this doe wee beleiue the inexplicable myſterie of the Trinity, the Incarnation of God, Mother-hood and yet virginity of the bleſſed Virgin Mother, with many others, with as much eaſe, as wee beleiue that Noah had three ſonnes, or that ſaint Peter had neither ſiluer nor gold; and by this doe wee beleiue the latter, with as much ſtrength and firmeneſſe as the former. For hee that beleiues a thing becauſe ſuch an one ſayes it, who hee beleiues cannot lie, muſt beleiue all that hee ſayes, and that with the ſame firmeneſſe, becauſe the reaſon of his beliefe ſtill remaynes, namely, the inerrability of the ſpeaker. But if hee apply his beliefe according to the probability of the thing ſpoken, and no further, then hee doth not beleiue, becauſe of the truth of the ſpeaker, but of the thing ſpoken, which hee muſt gather from probabilities of reaſon, wherin hee doth not beleiue the thing for the truth ſake of the ſpeakers teſtimony, but for the likelyhood therof which hee finds by the meaſure of his owne vnderſtanding; which is *Heb.* 11. 1.

not to belieue the other, but himſelfe; and the other no more than hee would doe the arranteſt lyar in the world, yea the deuill himſelfe, that is, ſoe far as hee by his reaſon conceiues that hee ſpeakes the truth. Which reaſon of his, if it bee infallible, hee doth not belieue the thinge properly, but hee knowes it; if it bee but probable hee belieues it not properly, but hath an opinion of it; and no more aſſurance than of other humane reports, whoſe authors haue no ſecurity from error; which as they may bee true, ſoe they may alſo bee falſe. And thus to beleiue, is not to belieue by diuine and infallible faith, but by humane and fallible; and ſoe it cancells diuine ſupernaturall faith, the firſt in order of the three theologicall vertues, without which no man can bee ſaued.

Soe that all the place that reaſon hath in the gouernment of our faith, is this, to lead us to belieue that teſtimony which cannot deceiue us, and for the particular obiects of beliefe, to take them upon truſt of that teſtimony, without checking at them whatſoeuer they bee; and though they bee bones to philoſophy, yet make them milke to faith. And not as Heretiques doe, make us demaund a reaſon of euery particular poynt of faith, which if it ſquare not to their apprehenſions, they caſhiere: This is not faith, but fancy. For to rely upon a humane baſis ſuch as reaſon is, will not ſupport ſuch a mighty ſtatue as diuine faith. And to vſe Chillingworth's owne ſimilitude, Water will not riſe higher than the fountaine from whence it ſpringes: if ther-

fore particular reaſon bee the gouernour of our faith, which reaſon is a humane and fallible thing, it cannot riſe to, nor ſupport a diuine faith. But diuine faith is that which God requires of us in the buſineſſe of Religion, and that which is not ſuch, is none. And it is conuenient, that as God ordayned man to a ſupernaturall end, namely the bliſſefull viſion of himſelfe, which is a thing far aboue all excellencies of nature; ſoe hee should bring him to this bliſſe, by believing thinges a boue the reach of reaſon, which in man is his nature; and to beget this faith by miracles, his owne acts, which are aboue the power of nature; and by the teſtimony of thoſe that doe thoſe ſupernaturall acts, to whom, if hee haue giuen his deeds, it cannot bee doubted but hee hath giuen his word. Of any part wherof to make any doubt, is to call the credit of all into queſtion; the houſe of faith being like ſome artificiall buildings, wherof if you pull out one pin, you looſen the whole frame; ſoe if a man diſbelieue any one poynt deliuered him by the Catholique Church, hee vnioynts the whole frame of faith, and virtually denyes it all; and that becauſe they haue all the ſame height of proofe, to wit, the teſtimony of the Church; which if shee can lie in one thing, she may (for ought wee know) in another, & ſoe in all, and thus bring a man to doubt of all, and then to deny all. And that thoſe men that doe deny ſome one poynt of Catholique tradition (though vnwritten) doe not deny all, is not for that they haue any faith,

but out of ſecular ends, and deceiptfull reaſon.

Indeed ſome Proteſtants grant that if tradition bee vniuerſall and perfectly Catholique, it doth oblige to the beliefe therof, but not otherwiſe; by which vniuerſall tradition, they meane ſuch as neuer any one gainſayd. But if ſuch only are to bee called Catholique Traditions there is ſcarce any thing left for Chriſtians to believe, (and indeed to that paſſe haue many brought it;) for ſome haue denyed the diſtinction of Perſons in the Trinity, others the Diuinity of our Sauiour, others his humanity, others the Deity of the Holy Ghoſt, and a hundred more: now if no tradition bee to bee called Catholique, but ſuch as was neuer denyed by any one or ſome number of Chriſtians, then a man may deny the forementioned, & many others poynts & articles of faith, becauſe their tradition hath not beene ſoe uniuerſall, but that ſome haue denyed it; yea ſome bookes of the Scripture it ſelfe were not vniuerſally receiued till about fower hundred yeares after Chriſt. By Catholique or vniuerſall tradition then, muſt bee vnderſtood, that which the Catholique Church hath alwayes taught, not which all Chriſtians, for then wee muſt looke for tradition in the mouthes of heretiques, whoſe property it is to deny ſome tradition or other, vnder pretence that it is oppoſite to Scripture. And if any haue taught contrary, the Catholiqne Church hath condemned them for heretiques, which is a ſufficient proofe that vntill ſuch hereticall Spirits

oppoſed ſome one or more traditions of the Church, they were vniuerſally belieued. As for example, the Doctrine of Chriſts conſubſtantiality, or being of the ſame ſubſtance with the Father, no reaſonable man will deny but that it was generally belieued in the Church before the dayes of the Arch-heretique Arrius, and that the Councell of Nice condemning of him, was a ſufficient proofe that the doctrine hee oppoſed was the vniuerſall tradition of the Church, by the force wherof hee was ouerthrowne, and not by Scripture only, there being no place of Scripture ſoe plaine but hee would giue ſome anſwer to it, and likewiſe alleadge plenty of Scripture in the proofe of his owne hereſy, while hee tooke upon him to interpret it himſelfe, (forſakeing the traditionall ſenſe therof) and would receiue no anſwer to it. And if Arrius his denyall of that poynt of Faith, will make it vnuniuerſall for place, or the doctrine it ſelfe new, and ſoe vnuniuerſall for time; (as ſome in other inſtances doe alledge) becauſe it was then firſt declared by reaſon of that oppoſition, then it may bee lawfull vnder the ſame pretence for men to deny all the traditions of the Church, all the decrees of Generall Councells of the Church, and to reviue all the hereſies that euer were in the Church.

Moreouer to attribute conditionall infallibility to the Church, and not abſolute in all that ſhee deliuers [a] (as ſome Proteſtants doe) making her infallible only while ſhee followes the Scripture and vniuerſall tradition, is to giue her no more priuiledge than to a child or foole, who are

[a] *Chillingworth pag. 118. Pet. Martyr loc. Com. claſ. 4. c. 4. ſect. 21. Confeſſ. Heluet. cap. 17.*

alſo infallible while they affirme nothing but what is agreable to Scripture, and vniuerſall tradition. But if wee know not Scripture nor tradition but by the Churches direction, how ſhall wee know in her expoſition of Scripture & deciding of controuerſies, that shee doth erre, vnleſſe wee know it from her alſo? ſeeing her authority in the one, is as good as in the other, and by thoſe reaſons that wee may deny the truth of the one, we may deny the other. And if shee ſay shee haue expounded Scripture truly, and decided controuerſies aright, by the rule of Scripture and Tradition, who ſhall gaineſay her? Can any man bee ſoe foolish as to thinke his word is of more credit than the whole Churches? Or that his reaſon is better than hers? Or that if shee may erre from her rule, hee may not doe ſoe alſo? And if their infallibilities bee both of the ſame ſtrength, who in his right mind would not belieue millions affirming the ſame thing, rather than one or ſome few affirming the contrary? If there were a rule ſoe plaine and cleere that all men vnderſtood it, and none could pervert it, then there were no need of a iudge or director; but if the rule bee obſcure, or liable to miſinterpretation, as all words are, let them bee expreſſed neuer ſoe plainly, then it is meet that there should not only bee a Iudge, but that this Iudge should bee infallible, ſeeing the buſineſſe concernes the ſaluation of mankind, and not bee ſubiect to the petty after examinations of proud and diſcontended people, as if one or more of them did know the meaning of the rule

better than the iudge, when that iudge is the vniuerſall Church. And that which theſe men affirme in this matter amounts to this wiſe maxime, That the Church is infallible, while shee is infallible: and ſoe is the deuil.

Friuolous then and without foundation, is that late ſtarted diſtinction of poynts fundamentall and not fundamentall, and the aſſertion built theron; That the Church may erre in the one and not in the other; and ſoe by conſequence wee are not bound to believe her in all thinges. Indeed in regard of the materiall obiect or thing to bee believed, ſome poynts are fundamentall others not; that is, ſome poynts are to bee believed explicitely and diſtinctly, others not; and more poynts are to bee believed explicitely by ſome than by others, as I haue shewed before, ſpeaking of poynts neceſſary to ſaluation. But in regard of the formall obiect and motiue for which wee believe, namely, the truth of God reuealing it by his Church, there is no diſtinction of poynts of faith, wee being equally bound to believe all that is ſufficiently propoſed vnto us as revealed by God, whether the matter bee great or ſmall: and whether the poynts bee fundamentall in their matter or no, yet they are propoſed vnto us by the ſame authority, and therfore wee are bound equally, with the ſame firmeneſſe of faith, to believe euery one, as any one. For example, the Creed of the Apoſtles containes diuers fundamentall poynts, as the Deity, Trinity of Perſons, Incarnation, Paſſion and Reſurrection of our Sauiour; it containes

alſo ſome poynts for their matter and nature in themſelues not fundamentall, as vnder what Iudge hee ſuffered, that hee was buried, and the circumſtance of time when hee roſe againe, to wit, the third day; Now whoſoeuer knowes theſe to bee conteyned in the Apoſtles creed, is bound to beleiue them as firmely as the other, and the denyall of any one of them, is a fundamentall and damnable errour, a giuing of God the lie. For the nature of faith doth not ariſe from the greatneſſe or ſmalneſſe of the thing beleiued, for then there should bee as many different faiths, as there are poynts to bee beleiued, but from the motiue for which a man beleiues, which is Gods reuelation teſtified by Church, which being alike for all obiects, it is manifeſt, that they that in thinges equally reuealed by God, doe grant one thing & deny another, doe forſake the very formall motiue of faith, Gods reuelation, and ſoe haue no true diuine faith at all.

Moreouer if the Churches infallibility bee tyed to a certaine matter in Religion, then it is meet wee should know that firſt, that ſoe wee may accordingly apply our beliefe, if it bee fundamentall, then without doubt to embrace it, if not, to exerciſe our liberty, and beleiue it ſoe far as wee ſee cauſe; but then wee muſt know the matter wherin shee is infallible, diſtinctly and particularly, as alſo infallibly, or elſe wee may miſtake, and beleiue when wee need not, and diſbeleiue when wee ought not. Now from whence shall wee haue this know-

ledge?

ledge? God hath no where reuealed it; and it ought to haue beene reuealed together with the Commiſſion giuen to the Church to teach, or elſe shee might haue deceiued us before the caution came; but the Church it ſelfe hath told us no ſuch matter, wee haue no ſuch tradition; and therfore wee muſt haue this moſt fundamentall poynt of all the reſt, which is, to know what is fundamentall and what not, either by inſpiration, or by the ſtrength of reaſon, both which are ridiculous; or by ſome authority coequall to the Churches, & yet not hers, which is moſt abſurd. And in this buſineſſe, the Proteſtants ſeemed vnto mee, to deale as obſcurely and deceiptfully, as did once, Richard the ſecond King of England, who in a returne to peace betwixt him and his ſubiects, granted pardon to all except fifteene, but would not declare what their names were; but if at any time hee had a mind, out of ſome new diſpleaſure, to cut of any man, hee would ſay, hee was one of the fifteene whom hee excepted from the benefit of his pardon: in like manner the Proteſtants ſay, wee will belieue the Church in all poynts, but thoſe that are not fundamentall, not expreſſing what they are; and when they haue a wanton diſpoſition to deny their beliefe to ſomething that the Church hath declared, they shelter their denyall vnder the protection of this vnlimited diſtinction, and ſay, it is a poynt not fundamentall. And if on the other ſide they finde it for their aduantage to cloſe with other Churches, they ſay, they are all one Church with them, becauſe forſooth they agree, in they

know not what, that is, in their inexplicable fundamentalls.

But Chillingworth hath vndertaken to giue us, though not a catalogue, yet a deſcription, (as hee ſuppoſeth) by which wee may diſcerne betweene fundamentalls, and not fundamentalls, or circumſtantialls, as hee calls them. The former being ſuch as are reuealed by God, and commanded to bee preached to all, and belieued by all. The latter ſuch, as although God hath reuealed them, yet the Paſtors of the Church are not bound vnder payne of damnation, particularly to teach them vnto all, and the people may ſecurely be ignorant of them. And this is euen the ſame obſcurity in more words; for what is to bee preached to all, and belieued by all, and what the Paſtors may forbeare to preach, and the people may bee ignorant of (eſpecially ſeeing the ſame degree of ignorance is not ſecure to all people alike, but receiues infinite variety according to their meanes of knowledge) is as vndeterminable as what is fundamentall and what not. But ſuppoſe the Paſtors doe preach more than they are bound to preach, and reueale that truth, which if it had not beene reuealed, the people might ſafely haue beene ignorant of, may they bee ignorant or vnbelieuing now it is reuealed to them? If they bee, then they deny that very authority upon which they belieued the moſt fundamentall poynts, which is the ground of all beliefe, and by conſequence deny the whole faith. From whence wee may ſee, that the Paſtors teaching

*pag.* 137. *ſect.* 20.

is not to bee ſtinted by the thinges the people ought neceſſarily to belieue; but the peoples neceſſity of belieuing ought to bee enlarged according to the meaſure of the Paſtors preaching. The Church is not confined to the teaching of fundamentalls only for the matter, but whatſoeuer shee teacheth is fundamentall for the forme, & motiue of beliefe. The circumſtantialls are (as hee confeſſeth) reuealed by God to the Church; and if the Church reueale them to the people, the people muſt either belieue them, or deny to belieue God. And although common people, and others alſo, may ſafely bee ignorant, before they haue beene inſtructed, yet they may not bee ſoe after; nor hath God confined the Paſtors inſtructing of the people to any certaine matter, to fundamentalls only; for Chriſt bids his Apoſtles teach all nations, to obſerue all thinges, whatſoeuer hee commanded them. *Math.* 28. 20. And although common people may ſafely bee ignorant of many thinges, yet they muſt not bee vnbelieuing of any thing; but by an implicite faith at the leaſt, belieue all that the Church belieueth, by adhearing, and reſigning themſelues to her, being prepared to belieue explicitly what and when shee shall declare it to them. Which faith is originally and fundamentally built upon the word of God, not as written, but as deliuered by the Tradition of the Church, ſucceſſiuely from the Apoſtles; upon the authority wherof, wee belieue that both ſcriptures and all other Articles of faith were deliuered to them by the Apoſtles; to the Apoſtles, by Chriſt; to

Christ, by God the fountaine of all truth.

Now considering all that hath beene sayd before, the summe wherof is this; That wee haue no meanes to know certainly the doctrines of the Apostles, but only the Tradition of the Church, and that that Tradition is, & ought to bee infallible; hence I conceiued, that this consequence was necessary, that there should bee, and is alwayes a visible Church in the world, to whose traditions men might cleaue; and that this Church is one, vniuersall, Apostolicall, Holy. First there is alwayes a true Church of Christ in the world; for if there bee no meanes for men to know that scriptures, and all other Articles came from Christ and his Apostles, and soe consequently from God, but the tradition of the Church, then there must needs bee in all ages a Church, receiuing and deliuering these traditions, else men in some age since Christ, should haue beene distitute of the ordinary meanes of saluation, because they had no meanes to know assuredly the doctrines of Christianity; without assured faith wherof no man can bee saued. And although a false Church may deliuer the true word of God, as it is contayned in the Scripture and the Creed, yea euen a Iew or Heathen may doe soe, for this is but casuall; yet none but a true Church can deliuer the word of God, with assurance to the receiuer that the text is incorrupt, therby binding him to the beliefe therof. Now it is necessary that men haue the true Scripture, not only casually, but they must bee sure the text therof bee vncorrupt;

therfore there must bee a true vnerring Church, whose authority is soe authentique, that it is a sufficient warrant for men to belieue the doctrine she deliuers to come from the Apostles.

Secondly this Church must bee alwayes visible, and conspicuous; For the Traditions of the Church must euer bee famous, and most notoriously knowne in the world, that a Christian may truly say with Saint Augustine, *I belieue nothing but the consent of nations, and countryes, and most celebrious fame.* Now if the Church were at any time inuisible, or very secret and hidden, then could not her traditions bee famously knowne, nor could men that were willing to submit themselues to her directions, know where to find her, out of whose communion they cannot attaine saluation. *De utilit. Cred. c. 14.*

Thirdly this Church is Apostolicall, that is, deriued from the Apostolicall Sea, by the succession of Bishops and Pastors; for else how can wee bee assured that wee haue the Apostles doctrine? It must bee one generation that must certifie another; and if there should bee any interruption, in that time, all might bee lost & changed. And how could the tradition of Christian doctrine bee notoriusly Apostolicall, if the Church deliuering the same hath not a manifest and conspicuous pedigree and deriuation from the Apostles? Which is a convincing argument used by Saint Augustine, *How doe wee trust, out of the diuine writings, that wee haue manifestly receiued Christ, if wee haue not also from thence manifestly receiued his Church?* The Church that *Epist. 48. circa med.*

hath a lineall ſucceſſion of Biſhops from the Apoſtles, famous and illuſtrious, wherof not one hath beene oppoſite in Religion to his immediate predeceſſor, proues euidently that this Church hath the doctrine of the Apoſtles. For as in the ranke of three hundred ſtones ranged in order, if no two ſtones bee found in that line of different colour, then if the firſt bee white, the ſecond is white, & ſoe the reſt vnto the laſt; euen ſo if there bee a ſucceſſion of three hundred Biſhops all of the ſame Religion, if the firſt haue the Religion of the Apoſtles & Saint Peter, the ſecond hath, and ſoe the reſt euen to the laſt.

Fourthly this Church is one, that is, all the Paſtors and Preachers deliuer, and conſequently all her Diſciples and Children belieue one and the ſame faith. For if the preachers and paſtors of the Church diſagree about matters which they preach as neceſſary poynts of faith, they looſe all their credit and authority; for who will belieue witneſſes on their owne words, if they diſagree in their teſtimony?

Fiftly, I inferre, that this Church is vniuerſall, ſpread ouer all nations, that shee may bee ſayd to bee euery where, morally ſpeaking (that is, according to common humane account, by which a thing diffuſed ouer a great part of the world, & famouſly knowne, is ſayd to bee euery where. In this manner, the Apoſtle ſayd, that the faith of the Romans, *was renowned in the whole world*) that ſoe the whole world may take notice of her, as of a worthy and credible

Rom. 1. 12.

witneſſe of Chriſtian tradition, howſoeuer her outward glory & ſplendour, peace & tranquillity, in ſome places & at ſome times bee more or leſſe eclipſed, & shee bee not alwayes in all places at once. And the reaſon of this perpetuall viſible vniuerſality is, becauſe the Tradition of the Church, is the ſole ordinary meanes of faith toward the word of God. This tradition therfore muſt bee ſoe deliuered, as that it may bee knowne to all men, ſeeing God will haue all men (without exception of any nation) *to bee ſaued, and come to the knowledge of the truth.* 1.*Tim.* 2. 4. which they cannot doe, vnleſſe the Church bee ſoe diffuſed in the world, that all knowne nations, may take notice of her. And Gods will that all men ſhould bee ſaued, though it bee but an antecedent will, as Schoolemen call it, yet it inferreth two thinges, which ſome Proteſtants deny; firſt the ſaluation of all men; ſecondly the meanes of their ſaluation. In reſpect of the meanes, the will of God is abſolute, that all men in ſome ſort or other haue ſufficient meanes of ſaluation. In reſpect of the end, to wit, the ſaluation of all men, the will of God is not abſolute, but as Schoolemen ſay, virtually conditionall; that is, God hath a will that all men bee ſaued, as much as lyeth in him, if the courſe of his prouidence bee not intercepted, and men will cooperate with his grace. And the reaſon why ſome nations heare not the Ghoſpell and word of God, is not the defect of his Church, but the want of working in the naturall cauſes, to diſcouer ſuch Countryes; which defect God

will not euer miraculously supply. But if the Church were invisible to the world, and hoarded vp her Religion to her selfe, either not daring, or not willing to professe and preach the same vnto others; nations may bee knowne, and yet the word of God not knowne to them. If therfore this Church should bee hidden for a long time, mens soules should perish, not through defect in the naturall causes, but only through the hiddennesse, obscurity, and wretchednesse of the supernaturall meanes, to wit, of the Church; not endewed with soe much zeale and courage, as to professe her Religion, and to propagate it in the world, which cannot bee. Therfore it is impossible that the true Church should not bee euer vniuersall, and famously knowne.

Sixtly this Church is Holy, both in life and doctrine. Holy for life, shining in all admirable sanctity, the rayes wherof doe ouercome the harts of the beholders; such as the Holy Apostles gaue example of, as of pouerty, chastity, obedience, charity in vndergoing all formes of labour and danger for the safety of soules; patience invincible in the rough handling of themselues by wonderfull fastings, and all kind of austerities; fortitude heroicall in suffering martyrdome, not only with patience, but with ioy, though giuen them in all the most hideous shapes, that mans imagination steeled with malice, could invent. And although this kind of sanctity, doe not shine in all the members of the Church, but in the more eminent

professors

Professors, and principally in the Pastors, yet if this kind of sanctity together with miracles were wanting, shee could not bee so sufficient a witnesse vnto Infidells, who ordinarily are not woon to the affection, and admiration of Christianity, but by beholding such wonders of power, and sanctity in the professors therof. Holy shee is also for doctrine, in regard that her traditions are diuine and holy, without commixture of error; For if the Church could deliuer any one, or few errors, intermingled with many truths, her traditions euen of the truth were questionable, and could not bee belieued upon her word. Euen as if wee admit in Scripture, any error in smaller matters, wee cannot bee sure of its infallibility in matters of greatest moment; as hee that shall say, Gods written word is false or vncertaine, when it tells him that Saint Paul left his cloake at Troas, may also say with as much reason, that it is false or vncertaine, when it tells him that Christ was borne of the Virgin Mary; euen soe hee that granteth that some part of Traditions or the word of God vnwritten, may bee false, inferreth by consequence, that euery part thereof may bee soe; and that because wee haue no antecedēt ground or touchstone to try traditions by, but they must bee belieued their for owne sakes, being therin more fundamentall than the scriptures, which are not knowne to bee Apostolicall but by Tradition, wheras perpetuall Tradition is knowne to come from the Apostles by its owae light; for what can bee more euident, then that that is from

the Apoſtles, which is deliuered as Apoſtolicall by perpetuall ſucceſſion of Prieſts and people, affirming and belieuing the ſame.

But againſt this truth, that if the Church may erre in one thing, neither wee, nor shee can bee ſure that shee ſpeaketh truth in any thing, Chillingworth maketh theſe (in my iudgement) impertinent interrogations: *A Iudge may poſsibly erre in iudgement, can hee therfore neuer haue aſſurance that hee hath iudged right? A trauayler may poſsibly miſtake his way, muſt I therfore bee doubtfull whether I am in the right way from my hall to my chamber?* pag. 117. ſect. 160. In which hee weakly falleth into compariſon betwixt matters which are the obiect of the ſenſe, or of the vnderſtanding, and of faith; which in this caſe haue no proportion betwixt them. For the doctrines of faith, as they are of faith, being altogether, and all equally, without the reach of our knowledge, wee haue no way to attaine to them but by the helpe of others, whom wee muſt abſolutely belieue; and if wee know that they may deliuer that which is falſe vnto us, wee can neuer bee ſure of any thing that they deliuer vnto us that it is not falſe, vnleſſe wee had ſome ſuperiour rule to try & examine their Traditions by, which certainly wee haue not. Nor can the Church it ſelfe if shee may erre in the deliuery of one thing, bee ſure that shee doth not erre in euery thing, becauſe shee hath no infallible rule to examine her doctrines by, out of her ſelfe; who if shee bee aſſiſted by the Holy Ghoſt cannot erre in any thing, if not, for ought shee knowes, shee doth

in all thinges. Now that the Church is assisted by God, and that mans reason cannot bee the higheſt iudge, to whom the laſt appeale is made in matters of faith which deſcend from God, I haue shewed before. As for a humane Iudge, as hee may erre through ignorance, willfulneſſe, or negligence, which to conceiue of the Church, is abſurd, yea blaſphemous, shee hauing Chriſt for herhead & the H. Ghoſt for her Spirit; ſoe hee cannot bee more certaine of the truth of his iudgment, than his reaſon can make him, which will not reach to an abſolute infallibility. And as a trauayler may miſtake his was in one iourney, ſoe hee may in another, if hee haue no more certainty nor better guide of the one way, than of the other; which is the Churches caſe in propounding & belieuing matters of faith, revealed to her by God, which like the circumference from the center are all equally diſtant from our knowledge, & the Church hath an equall prerogatiue of infallibility by the guidance of the Holy Ghoſt in all; who therfore can erre in nothing, or in all thinges, which shee ſaith shee ſoe receiueth, and deliuereth. Yet Chillingworth ſaith, that his conſequences are as like the other, as an egge to an egge, or milke to milke; but more truly, they are as like as an egge to an oyſter, or milke to inke.

And leaſt any Proteſtant, who honoureth the Scripture much with his lips, though hee bee far remoued in his heart, should thinke that I am iniurious to the Scripture, in ſaying that Tradition is more fundamentall than Scrip-

ture it ſelfe, I deſire him to take notice, that Tradition and Scripture, according to different compariſons, are equall and ſuperiour the one to the other. Compare them in reſpect of certainty of truth, they are equall, both being the word of God, the one written, the other vnwritten, and ſoe both infinitely certaine. Compare them in reſpect of depth, of ſublimity, and variety of doctrine, the Scripture is far ſuperiour to Tradition; Tradition being playne and eaſy doctrine, concerning the common, capitall, and practicall articles of Chriſtianity, wheras the Scripture is full of high and hidden ſenſes, and furniſhed with great variety of examples, diſcourſes, and all manner of learning. Compare them in reſpect of antiquity, and euidence of being the Apoſtles, the Scripture is inferiour to Tradition in time and knowledge, and cannot bee proued directly to bee the Apoſtles, but by Tradition. As Philoſophy is more perfect than Logicke, and Rhetoricke than Grammer, in reſpect of high and excellent knowledge; yet Logicke is more prime, originall, and fundamentall than Philoſophy, Grammer than Rhetorique, without the rules and principles whereof they cannot bee learned: Euen ſoe, Tradition is more prime and originall than Scripture, though Scripture in reſpect of depth, and ſublimity of diſcourſe, bee more excellent than Tradition.

Theſe premiſes conſidered, I looked round about, to ſee amongſt all the ſocieties of the world profeſſing the name of Chriſt, to which of them

the title and dignity of the *Church*, might moſt iuſtly bee applyed; and I found that the *Roman Church*, that is the multitude of Chriſtians ſpred ouer the face of the knowne world, adhearing to the doctrine of the Church of Rome, is the One, Holy, Catholique, and Apoſtolique Church. The vulgar obiection againſt the title of *Catholique Roman*, that is ſay they, vniuerſall, and yet but particular, ſeemed very childish; the one title being applyed in regard of the doctrine, and the extent thereof, which is vniuerſall; the other of the diſcipline, and the fountaine, and head thereof, which is particular, from the Bishop of Rome. For the word *Catholique* is taken three wayes, to wit, formally, cauſally, and participatiuely. Formally the vniuerſall Church only, that is to ſay, the ſociety of all the true particular Churches, vnited in one ſelfeſame communion, is called Catholique. Cauſally the Roman Church is called Catholique, for as much as shee infuſeth vniuerſality into all the whole body of the Catholique Church. For to conſtitute vniuerſality there muſt bee two thinges, one that may bee inſteed of matter thereto, to wit, the multitude; and the other inſteed of forme thereto, to wit, vnity; for a multitude without vnity, doe not properly make vniuerſality; *Take away vnity from the multitude* (ſaith Saint Auguſtine) *and it is a tumult, but bring in vnity, and it is a people.* And therfore the Roman Church, which as the center and beginning of the Eccleſiaſticall communion, infuſeth vnity, which is the forme of vniuerſality, into the Catholique Church, may

*De verb. Dom. ſecundum Luc. ſerm. 26.*

bee called Catholique cauſally, though in her owne being shee bee particular: Euen as the chiefe Capitaine of an army, on whome all the inferiour Capitaines, Officers, and common Souldiers haue their dependancy, and with whom they hold correſpondency, is called *The Generall*, although hee bee but one particular man, becauſe it is hee, that by the relation that all others haue to him, giues vnity to the whole body of the army. And thirdly, particular Churches are called Catholique, participatiuely, becauſe they agree and participate in doctrine and communion with the Catholique Church.

Now I was induced to belieue, that the *Roman Church*, is the only true *Catholique Church*, by theſe enſuing reaſons. Firſt God being the Prime Verity reuealing truth, cannot ſuffer the knowledge of ſauing doctrine to bee impoſſible; but it is impoſſible, if it bee hidden; or if a falſe meanes of knowledge thereof, bee ſoe dreſt with the markes of the true, as that the true become vndiſcernable from it. And if the Roman bee not the true Catholique Church and Tradition, then the true Catholique Church and Tradition is hidden, and a falſe Church hath the markes of the true ſoe cleerly, that no other can with any colour pretend to bee Catholique rather than it; that is, to haue doctrine deliuered from the Apoſtles by whole worlds of Chriſtian Fathers, to whole worlds of Chriſtian Children. Hence either there is no meanes left aſſuredly to know the ſauing truth, or elſe it muſt bee inward teaching by immediat reuelation,

without any externall infallible meanes; or the Scripture, knowne to bee the word of God, and truly interpreted, by the light and euidence of the thinges, or by the force of naturall reaſon, the vanity and falshood whereof I haue already shewed: for knowledge of ſupernaturall truth, by the light and luſtre of the doctrine is proper to the Church triumphant, inward aſſurance without an externall infallible ground, is proper vnto Prophets and the firſt publishers of Religion. Hence it may bee concluded, that if God bee the Prime Verity, teaching Chriſtian Religion darkely, without making men ſee the light of thinges believed; and mediatly, by ſome externall infallible meanes, upon which inward aſſurance muſt rely, then hee muſt euer conſerue the Catholique Church and Tradition viſible and conſpicuous, that the ſame may bee by ſenſible markes diſcerned.

And if any obiect that the ſenſes of men in this ſearch may bee deceiued, through naturall invincible fallibility of their organs, and ſoe bee no ground of faith that is altogether infallible; I anſwer, that euidence had by ſenſe being but the priuat ſenſe of one man, is not ordinarily fallible; but when the ſame is alſo publique and generall, that is, when a whole world of men concurre with him, then his euidence is altogether infallible. Beſides ſeeing God will not teach men immediatly, but will haue them cleaue to an externall infallible meanes, and to find out this meanes by the ſenſible euidēce of the thing, hee is in a manner bound by the perfection of his

veracity to assist mens senses with his prouidence, that therin they bee not deceiued, when they use such diligence as men ordinarily use that they bee not deceiued by their senses. Now what greater euidence can one haue, that hee is not deceiued in this matter of sense, that the *Roman* doctrine is the *Catholique*, that is, doctrine deliuered from the Apostles, by worlds of Christian ancestors, vnanimous amongst themselues in all matters of faith, what greater assurance, (I say) can one haue, that heerin hee seeth aright, than a whole world of men professing to see the same that hee doth. And surely this was the meaning of God by the Prophet Esay, when speaking of the Church of Christ, hee calleth it *a direct way for that fooles cannot erre therin*, which cannot bee but by following a world of ancestors going before them in the same tract. Otherwise it is not only possible for fooles, but euen for them that seeme to bee wisest to erre, yea in this case it is impossible to bee otherwise.

*Esay.* 35. 8.

And if it bee further obiected, that, *I beleue the Catholique Church*, is an article of faith, and *faith is the argument of thinges not seene.* I answer, an article of faith may bee visible according to the substance of the thing, and yet inuisible according to the manner it is beleiued in the Creed. The third article, *Hee suffered vnder Pontius Pilate, was crucified, dead and buried*, according to the substance of the thing, was euident vnto sense, and seene of the Iewes, and is now beleiued of their posterity; but according to the manner that it is beleiued in the Creed to wit, that

wit, that heerin the word of God by his Prophets was fullfilled, and that it was done for the ſalnation of man; in this manner, this viſible article, is inuiſible, and ſoe it is believed in the Creed. In like manner that there is in the world a *Catholique Church*, and that the Roman is this Catholique Church, Pagans, Iewes, and Heretiques (if they shut not their eyes againſt the light) doe cleerly behold; but that heerin the word of God, concerning the perpetuall amplitude of his Church is accomplished, that this is an effect of Gods veracity, to the end that the meanes to learne ſauing truth may not bee hidden, this is a thing inviſible; and according to this notion the Catholique Church, is propoſed in the Creed. Secondly, propoſitions of faith muſt bee inviſible according to the *Predicate*, or thing believed, but not alwayes according to the *Subiect*, or thing whereof wee believe ſome other thing. The thinges the Apoſtles believed of Chriſt, to wit, that hee was the ſonne of God, the Sauiour of the world, were thinges inviſible; but the ſubiect and perſon of whom they did believe theſe thinges, was viſible to them; yea God did of purpoſe by his Prophets foretell certayne tokens, wherby that ſubiect might by ſenſe bee ſeene and diſcerned from all other that might pretend the name of Chriſt; or elſe his comming into the world to teach the truth, had beene to litle purpoſe. In this ſort *the Predicate*, or thing believed in this article, *the Holy Catholique Church*, to wit, *Holy* is inviſible, but *the Subiect*, to wit, *the Catholique Church*, which wee affirme

and beleiue to bee holy in her doctrine is visible and conspicuous vnto all. Yea God hath of purpose foretold signes and tokens, wherby shee may by sense bee cleerly discerned from all other that may pretend to the title of Catholique. For were not this subiect, the Holy Catholique Church, which wee beleiue to bee holy and infallible in her teaching, visible and discernable from all other that pretend to that title, of what use were it to beleiue that there is such an infallible teaching Church in the world, hidden wee know not where, like a candle vnder a bushell, or a needle in a bottle of hey?

Secondly if there must bee alwayes in the world (as was proued before) one, holy, Catholique and Apostolique Church, that is, a Church deliuering doctrines vniformely, they making them credible; vniuersally, therby making them famously knowne to mankind; holily, soe making them certaine, and such as that on them wee may securely rely; apostolically, soe making them flow in the channell of a neuer interrupted succession of Bishops from the Apostles; then this Church must bee either the Roman, or the Protestant, or some other opposite to both. Protestants cannot say a Church oppositе to both, for then they should bee condemned in their owne iudgment, and bee bound to conforme themselues to that Church, which can bee no other but the Grecian; a Church holding as many doctrines which the Protestants dislike, as the Church of Rome; as might easily bee proued if need were. It is further ma-

nifeſt that the Proteſtãts are not this One, Holy, Catholique, and Apoſtolique Church, ſince their revolt and ſeparation from the Church of Rome; becauſe in that very act of ſeparation they did extinguish all theſe titles, for they changed the doctrines they once held, they forſooke the body whereof they were members, brake of from the ſtocke of that tree wherof they were branches; neither in their departure did they ioyne themſelues with any other Church different from the Roman, profeſſing the particular Proteſtant doctrines; ſoe that they made a new Church of their owne, not agreeing in all poynts of faith, with any that went before; neither haue they which haue come after them) as there ary very many ſects riſen out of the firſt Proteſtant) agreed with them. And therfore there is none, or the Roman is the One, Holy, Catholique, and Apoſtolique Church.

Thirdly the Proteſtants had the Holy Scriptures from the Holy, Catholique, and Apoſtolique Church, otherwiſe they cannot bee ſure that they are the true Scriptures of the Apoſtles; becauſe the teſtimony and Tradition of any other Church is fallible, and may deceiue them; and if it may, for ought they know it hath, ſeeing they liued not in the Apoſtles dayes, thereby to make themſelues certayne therof, and ſoe they will bee althogether vncertaine of that which they make the only obiect of their faith. Now it is moſt certayne that they had the Scriptures from the Roman Church, acknowledged by Luther himſelfe, and alſo by Doctor Whitaker; only

*Luther cõt. Anabapt to. 7 German. Ien. fol. 169. whitaker de Eccleſ. lib. 3. p. 369.*

they tooke the wicked boldeneſſe to cancell ſome parts therof; therfore, they muſt either acknowledge, that they are not ſure that the Scripture is the word of God, or that the Church of Rome, from whom they receiued it, is the true Church. And if the true Church hath deliuered the true text of ſcripture, then hath shee alſo together with the true text, deliuered the true Apoſtolicall ſenſe; becauſe the Apoſtles themſelues did not deliuer to her the bare text, but with it the true ſenſe, to bee deliuered perpetually to poſterity; not by making a large and entire comment of all difficult places, but by deliuering with the text, the ſenſe alſo, about the mayne and principall poynts; ſoe that they who by Tradition receiue from the Apoſtles the true text, muſt together with it receiue the true ſenſe. Now principall [a] Proteſtants affirme the the former, ſaying, *No man doubteth, but the Primitiue Church receiued from the Apoſtles, and Apoſtolicall men, not only the text of Scripture, but alſo the right and natiue ſenſe*; Which is agreable to the doctrine of the [b] Fathers, that from the Apoſtles, together *with the text, deſcends the line of Apoſtolicall interpretation, ſquared according to the Eccleſiaſticall and Catholique ſenſe.* Whereupon Saint [c] Auguſtine affirmeth the latter, that they that deliuer the text of Chriſts Goſpell; muſt alſo deliuer the expoſition; ſaying, *that hee would ſooner refuſe to beleiue Chriſt, than learne any thing cõcerning him, but of thoſe by whom hee was brought to beleiue Chriſt.* For they that can deliuer by vniforme Tradition a falſe ſenſe, may alſo deliuer a falſe text, as receiued from the Apoſtles; their freedome

a *Chemnit. exam. Con. Trid. p. 1. fol. 74. Doctor Bãcroft in the Survey p. 379.*

b *Vincẽtius Lyrinenſ. cap. 2.*

c *Aug. de util. cred. c. 14.*

from, or liableneſſe to error in both being equall. If therfore the Church of Rome haue deliuered the true text, then shee hath alſo deliuered and preſeued the true ſenſe, or elſe wee are ſure of neither; and ſoe shee only, is the true, holy, Catholique, and Apoſtolique Church; or elſe there is none.

Fourthly, it is granted by Proteſtants, that the Roman Church was once the true Church, and it cannot bee proued that shee hath changed her doctrine ſince the Apoſtles time, therfore shee is ſtill the ſame true Church. And that shee hath not changed her doctrine is thus proued; The doctrines that haue continued for diuers ages in the Chriſtian Church, and no time of their beginning can bee aſſigned, muſt needs bee doctrines deſcending from the Apoſtles, and vnchanged; and ſuch are the doctrines of the Church of Rome. That the doctrines of the Roman Church which Proteſtants reiect, haue beene vniuerſally receiued for many hundreds of yeares; is by many learned Proteſtants confeſſed. Perkins ſaith, [a] *during the ſpace of mine hundred yeares, the Popish hereſy hath ſpread it ſelfe ouer the whole world, and for many hundred yeares an vniuerſall apoſtacy ouerſpred the whole face of the earth, ſoe that our Proteſtãt Church was not then viſible to the world.* Fulk ſaith, [b] *The Pope hath blinded the world theſe many hundred yeares, ſome ſay 900, ſome 1000. ſome 1100.* And [c] Napier ſaith, *The Antichriſtian and Papiſticall raygne began about the yeare three hundred and ſexteene after Chriſt,* (which is now aboue thirteene hundred yeares agoe) *raigning vniuerſally with-*

a *Expoſition of the Creed pa. 307. and 400.*

b *Treatiſe againſt Stapleton, & Martiall, pag. 21.*

c *On the Reuelat. p. 64.*

*out debateable contradiction, Gods true Church abiding certainly hidden and latent.* Secondly Protestants cannot tell the time when the Church of Rome began to change and swerue from the Apostolicall doctrine, therefore doubtlesse shee hath neuer changed her faith. Now that doctrines vniuersally receiued although they be not written, are doctrines deriued from the Apostles, is affirmed by Saint [a] Augustine, and allowed by Doctor [b] Whit-guift Archbishop of Canterbury, who in his booke against Puritanes, citing diuers Protestants as concurring in opinion with him, saith, *whatsoeuer opinions are not knowne to haue begun since the Apostles time, the same are not new or secundary, but receiued their originall from the Apostles.* But because this principle of Christian diuinity, bringes in ( as Cartwright the Puritane there alleadged speaketh ) *all popery in the iudgment of all men,* I will further demõstrate it, though of it selfe it bee cleere enough.

a *De Baptis. lib. 5. c. 23.*

b *Defence p. 351. 352.*

Christ by his Spirit being still present with his Church, cannot permit errors in faith soe to creepe into the Church, as that by the very principles of Christianity they become vnreformable; but if errors soe creepe into the Church, as that their beginning cannot bee knowne, and their progresse become vniuersall, then doe they soe enter and prevayle, that by the principles of Christianity they are past reformation; and that because whosoeuer vndertaketh to reforme them, is to bee condemned as an heretique, for hee that will vndertake to reforme doctrines vniuersally receiued by the Church, opposeth him;

ſelfe againſt the whole Church, and is therfore by a knowne and receiued Principle of Chriſtianity, and Chriſts owne precept to bee accounted *as a Heathen and a Publican.* And as S. Auguſtine ſaith, *To diſpute againſt the whole Church is inſolent madneſſe.* For the Church by Chriſt is appoynted the Iudge and corrector of all others, as our Sauiour ſaith, *Tell the Church*, and therfore is not to bee iudged nor corrected by any, and hee that hath the high preſumption to doe ſoe, preſently pulleth on himſelfe the cenſure of a Heathen. And iuſtly too, for (like the Giants, amongſt the Poets, who waged war againſt the Gods) hee doth not only oppoſe the preſent Church, but the Church of all ages, enen the Apoſtles themſelues; *and who is ſufficient for theſe thinges?* And hee begins a new courſe of Chriſtianity, ſeeking to ouerthrow that doctrine which is vniuerſally receiued, and cannot bee proued by any tradition of Anceſtors to bee otherwiſe planted in the world, than by the Apoſtles themſelues, through the power of innumerable miracles. Wherfore theſe doctrines if they bee errors, arre errors whoſe reformation no man by the principles of Chriſtianity ought to attempt. And ſeeing it is impoſſible there ſhould bee any ſuch errors, the Principle of Saint Auguſtine ſtandeth firme, *That doctrines receiued vniuerſally in the Church, without any knowne beginning, are truly Apoſtolicall;* and of this kind are the Roman doctrines from which Proteſtants haue revolted. Math. 18. 17. Epiſt. 118.

But ſome Proteſtants obiect, that the errors of the Phariſees were vniuerſally receiued in the Iewish Church, and yet reformed by our

Sauiour. To which may be answered, that Protestants out of their desire to make Catholiques seeme like the Pharisees, make themselues seeme as if they did not any whit vnderstand the Gospell. For the traditions of the Pharisees were not vniuersall traditions, but certaine practises of piety inuented by themselues, and deducted by their skill from Scripture, whereby they would seeme singularly religious, *and not as other men.* Secondly Christ Iesus prouing himselfe to bee true God, might reforme errors vniuersally receiued; and the Church of the Iewes falling, erect a new Church of Christians as hee did; which is not lawfull for any one else to doe. For Christian Religion must continue to the worlds end, by vertue of the first Tradition therof, and must neuer bee interrupted without extraordinary and propheticall beginning, by immediate reuelation and miracles; If therfore errors bee deliuered by the full consent of Christian Tradition, they are irreformable. Against some Protestants say, that one may oppose the whole Church, and confute her errors by Scripture, and not bee as a Heathen or Heretique; for not euery one that oppoſeth the Church is to bee accounted an Heathen, but only such as inordinately and without iust cause oppose it. And who I pray shall iudge of the iustnesse of the cause? By this doctrine, euery mã is made an examiner and iudge of the whole Church, and hellish confusion brought in thereby. For if against the sentence of perpetuall vniuersall tradition, a priuat man may without the guilt of heresy pretend Scripture, and

*Whites Reply p. 136.*

ture and ſtand obſtinately therin, and although the Church doe giue ſeeming and appearing anſwers (as ſome of them confeſſe) vnto his Scripture, yet condemne her anſwers, ſaying they are ſophiſticall, (as ſome of them doe) what can bee more diſorderly? or what is hereticall obſtinacy, if this bee not? Wherfore Saint Auguſtine ſaith abſolutely, *It is impoſſible men ſhould haue iuſt cauſe, vndepart from, and impugne the whole Chriſtian Church.* And why? but becauſe it is a ruled caſe in Chriſtianity, *Hee that heareth not the Church is an Heretique.* Epiſt. 48.

Yet notwithſtanding this, the Proteſtants doe charge the Church of Rome, *de facto*, to haue falne into errors, and to haue changed her faith; and that becauſe poynts of doctrine vndefined, about which Doctors haue diſputed, and held different opinions, haue beene afterwards defined by the Church, ſoe that it was not lawfull for any after that, to make doubt thereof; ſoe that the Church by this meanes hath held in latter ages, that to bee *de fide, a matter of faith*, which the former ages did not, and ſoe (ſay they) hath changed the faith, and belieueth and deliuereth more than ſhee receiued from the Apoſtles. But this I found to bee no change of faith, but only a declaration of ſome poynt explicitly, which was implicitly and inuoluedly beleiued before. For all the Articles of faith were immediatly reuealed by Chriſt to his Apoſtles, and by them againe deliuered to their poſterity, ſoe that ſince, there hath beene no new and particular reuelation, but the firſt being layd up in the treaſury of the

Church, (for which cauſe Saint Paul calleth it a *depoſitum*, *aſtocke*, *or pawne*,) other truthes haue beene deduced from thence, as occaſion hath required. For when any one endeauoreth to corrupt the doctrine deliuered by the Apoſtles, the Church calleth her Paſtors and Doctors to examine the matter, and being infallibly aſſiſted by the Spirit of truth (which our Sauiour promiſed should bee with his Apoſtles vnto the end of the world, that is, with the Church their ſucceſſor, which was to continue to the worlds end) shee declareth what is true, and what is falſe; as agreeing with, or diſagreeing from that doctrine which shee hath receiued from her Fore-fathers, the Prophets and Apoſtles, upon whom shee is built; as Saint Paul ſaith, *built upon the foundation of the* Epheſ.2.20. *Apoſtles and Prophets.* For as in a building there is not the leaſt ſtone which reſteth not upon the foundation, ſoe in the doctrine of the Catholique Church, there is not the leaſt poynt which is not grounded on, or contayned in that which was deliuered by the Apoſtels. For example, in the principles of euery ſcience are contayned diuers truths, which may bee drawne out of thē, by many ſeuerall cōcluſions, one following another: theſe concluſions were truths in themſelues before, though they did not ſoe appeare vnto us, till wee ſaw the connexion they had with the premiſes, and how they were contayned in them; and by the many ſeuerall coucluſions ſoe drawne, the truth of thoſe principles doth more shew it ſelfe, but doth not receiue any change in it ſelfe thereby: euen ſoe in the prime principles

of our faith, reuealed immediatly by God, and deliuered to the Church, are contayned all truths, that any way belonge to our faith; but it was not neceſſary that the Church should manifeſt all theſe, at their firſt meeting in Councell, but only ſoe much in euery ſeuerall Councell, as should concerne the preſent occaſion of their meeting; which is ſome particular hereſy, or hereſies then ſprung up; and ſoe more, according to the ſucceſſiue growth of hereſies; which when shee hath done, shee cannot bee charged with creating of a new faith, or altering of the old; but shee doth only, out of old grounds and premiſes draw ſuch concluſions as may ſerue to deſtroy new hereſies, and shew them to bee contrary to the ancient faith. And in this manner the Church hath growne and increaſed in knowledge by degrees, and shall ſtill doe ſoe to the end of the world. And as the ſun ſpreads the rayes of his light more and more betwixt morning & noone, and his beames diſplay themſelues in a valley, or ſome roome of a howſe, where they did not before, without any change of light in the ſun himſelfe; ſoe may the Church ſpread the light of her faith, shewing ſuch or ſuch a poynt to bee a diuine truth, which before was not knowne to bee ſoe; or which though it were a diuine truth in it ſelfe, yet it was not ſoe to us, for want of ſufficient propoſall, that is, of the Churches. Wherin the Church reſembleth our Bleſſed Sauiour, her Lord and Spouſe; who though hee neuer receiued the leaſt encreaſe of grace and knowledge, from the firſt moment of his being conceiued,

yet the Scripture ſaith, *Hee grew in wiſdome and age, and in fauour with God and men*, to wit, becauſe hee ſhewed it more and more, in his words and actions. *Luc. 2. 52.*

This alſo further appeareth by the method which Catholique Fathers and Doctors obſerue in and out of Councells, in prouing and defining poynts of faith; namely by hauing recourſe to the authority of Gods word, conteyned both in Scripture and Tradition, and to the beliefe and practiſe of the Church; in ſearching wherof, the Holy Church ioyneth humane induſtry with Gods grace and aſſiſtance. For when any queſtion or doubt of faith ariſeth, particular Doctors ſeuerally diſpute and write thereof; then if further cauſe require, the Holy Church aſſembleth her Paſtors and Doctors together in a generall Councell, to examine and diſcuſſe the matter more fully; as in that firſt Councell of the Apoſtles, whereof the Scripture ſaith, *The Apoſtles and Elders aſſembled together, to conſider of this word.* *Acts 15. 6.*

The Paſtors being thus come together, and hauing the preſence of our Sauiour, and his Holy Spirit (according to his promiſe) amongſt them; out of Scripture and Traditions, ioyning therewith the conſent of holy Fathers and Doctors of foregoing times, shee doth infallibly reſolue and determine the matter; not as new, but as antient, orthodox, and deriued from her forefathers: making that which was euer in it ſelfe a diuine truth, ſoe to appeare vnto vs, that now wee may no more make queſtion thereof. Soe that from hence it appeareth, that the Church maketh no

new articles of faith, such as then may bee sayd to haue their beginning, but only explications and collections out of the old which were deliuered to the Apostles, and by them to us. And although the Church doe thus grow in the knowledge of poynts of faith, yet this is no newnesse of faith, but a maintenance of the old, with a kind of encrease, by way of explicating that which was involued, cleering that which was obscure, defining that which was vndefined, and obliging men to belieue more firmely and explicity, that which before they were not bound soe to belieue. And that is only to bee called a new faith, which is contrary to that which was held before, or hath no connexion with it; and when wee cease to belieue that which wee belieued before: this indeed is change of faith, the other is but encrease. And if this encrease of faith by the declaration of Councells, may bee called a change and innouation of faith, there is no heretique but may challenge antiquity to himselfe, and put nouelty on the score of the Church. For hee may say such a thing, for example, that the Sonne is of the same substance with the Father, was not held *de fide*, *as a matter of faith*, before the Councell of Nice, therfore it is new. That Baptisme administred by heretiques is good baptisme, was not held as a matter of faith before the dayes of Saint Cyprian, therfore it is new. And the heretique may say, that hee belieues only that which was belieued before such or such a Councell (which hee please, for the case is alike in all) and therfore hee belieueth the antient faith.

By which way of arguing, hee may renounce the decrees of all Councells as Nouelties, and maintaine many hereſies as the ancient faith. Yea by this abſurdity a man may deny diuers bookes of the Scriptnre, as the Epiſtle to the Hebrewes, the ſecond Epiſtle of Saint Peter, the Epiſtle of Saint Iames, of S. Iude, and the Apocalyps, with ſome others, becauſe they were not admitted for canonicall, vntill three or fower hũdred yeares after they were writtẽ. Yet whẽ they were declarol to bee canonicall, there was no change of faith in the Church thereby; for the belieuing of theſe bookes, was involued in this reuealed article, *I belieue in God*; and the belieuing of them to bee canonicall, was inuolued in this reuealed article, *I belieue the Holy Catholique Church*; only heerby was an encreaſe of the materiall obiect of our faith, to vs, not in it ſelfe; wee being bound upon the declaration of the Church, to belieue that thinge firmely and without diſpute, which before perhaps wee were not ſoe obliged to doe.

A fowrth argument mouing mee to belieue that the Roman Church is the Catholique, was this: That doctrine which hath beene deliuered by Tradition as the doctrine of our Anceſtors, without any oppoſition made by any knowne Catholique Fathers and Doctors, and if any did oppoſe the doctrine, hee was cenſured of Nouelty, and after admonition (if hee perſiſted therein) was condemned of hereſy, ſuch doctrine is deriued from the Apoſtles and vnchãged; and ſuch is the doctrine of the Roman Church. Tis true indeed, that diuers poynts of the Roman

doctrine haue beene opposed, as by Arrius, Pelagius, Berengarius, Waldo, Wickliffe, Husse, and many others, but these were not accounted orthodoxe Fathers, but were taxed of Nouelty and innouation, and for such are deliuered vnto vs, by tradition and history of the times wherin they liued. And it cannot bee prudently imagined, that if the Church of Rome had (like these men) attempted to change the doctrine of the Apostles, there should bee no tradition of it, no historicall narration of it, but that all the good and true Catholiques should bee asleepe, to this great busines of defending the flocke from Wolues; or which is more absurd, should against their knowledge, and conscience suffer damnable errors to steale in, to the destruction of themselues, and all the world that should succeed them. Now the opposition of the Church in the forementioned manner, is soe far from obscuring the Churches doctrine, that it makes it far more famous, and illustrious, and apparently Apostolicall; euen as the sun strugling with a misty morning, breaking through it, appeares more beautifully glorious and vnconquerable. And this, Doctor Feild a learned Protestant confesseth, *when a doctrine is in any age constantly deliuered as a matter of faith, and as receiued from ancestors, in such sort as the contradictors thereof were in the beginning noted for nouelty, and if they persisted in contradiction, in the end charged with heresy, it is impossible but such a doctrine should come by succession from the Apostles.* *Feild of the Church lib. 4. cap. 14.*

But Protestants thinke it sufficient, that they

find (as they say) the Roman doctrine contradicted in the writings of orthodoxe Fathers, though their opposition was not noted by Antiquity, nor by the fame of Tradition deliuered to posterity. But this answer leaues no meanes to common people to know certainly the perpetuall tradition of Gods Church, which is the guide of their faith, but by reading and examining the Fathers, which to them is impossible. Besides if that some few obscure and hard passages out of the Fathers may suffice to call the Tradition of the Church into question, then there is nothing soe cleerly and vnanimously deliuered by Tradition, but may fall vnder a new examination; seeing nothing is or can bee writ soe plainly, especially where there is very much also written, but that some obscure and oblique passages may bee raked out, to make shew of a contradiction; and if this counterpart may haue the title of antiquity set ouer it, what heresy will want its defence out of the Fathers? What Tradition was more constantly deliuered by the Christian Fathers and Doctors, than our Sauiours Consubstantiality with his Father? Yet the new Arrians (as wee may see in Bellarmine) bring diuers testimonies out of the antient Fathers, to proue, that in this poynt they contradicted themselues and one another. In like manner, doe the Protestants now bring some obscure places out of the Fathers, in the defence of their heresies, which yet in a true sense doe import no such thing, but being a little obscure, they more easily wrest them to their

*Lib. 2. de Christ. c. 19.*

corrupted

corrupted meaning. But on the contrary, the Fathers are aboundant and cleere, in theſe places which maintaine the Catholique doctrines, and none of the Fathers of thoſe times did accuſe either of error in thoſe poynts, which if they had thought them ſoe, there is no doubt they would. For wee cannot imagine, the true beleuers of thoſe times leſſe vigilant than of theſe; and wee ſee now, that no man can broach an error againſt faith, but preſently hee hath abundant oppoſition, and further queſtioning if the cauſe require. And therfore it is apparent, that Proteſtants when they alleadge the Fathers as contradicting themſelues, and one another in the Catholique doctrines of thoſe times, either miſalledge their words or miſtake their meaning. For if thoſe contradictions were reall, why did not antiquity note them, as it noted their differences about ſmaller diſputable matters. S. Hierome and Epiphanius tooke paynes to note the errors of Origen; yet amongſt them all they doe not note any which the Church of Rome now holdeth, though his writings bee full thereof. If the ſentences of the Fathers bee true in the ſenſe that Proteſtants alleadge them, why did not ſome charge them for maintayning the contrary Roman doctrines, a thouſand times more frequently mentioned in their writings? And on the other ſide, if the Roman doctrines were true, why did not ſome taxe them for maintayning of Proteſtantiſme? doubtleſſe they would if they had vnderſtood them in the ſenſe that Proteſtants now doe. It is manifeſt therfore that they that liued

in thoſe times, who were therfore better able to vnderſtand their meanings, than the Proteſtants that are ſprung up ſoe many hundred yeares after, did not conceiue that the Fathers maintayned the Proteſtant doctrines in their writings; for if they had, they would quickly haue beene reproued, ſeeing the current of Chriſtian Religion euen of thoſe times, was agreable to the preſent Roman, for as [a] Napier ſaith, *during euen the ſecond and third ages, the true temple of God, and light of the Goſpell was obſcured by the Roman Antichriſt himſelfe.* And according to [b] Downeham, *The generall defection of the viſible Church foretold 2. Theſſ. 2. began to worke in the Apoſtles time.*

a *Napier on the Reuel. p. 191. alſo Cent. Mag. cent. 2. cap. 4. col 55.*

b *Treatiſe of Antichriſt lib. 2. cap. 2. pag. 25.*

On the contrary, wee find in the writings of the Orthodoxe Fathers, that the doctrines which Proteſtants now hold, were condemned as hereticall in thoſe perſons that then held them, and they were not therin oppoſed by any other orthodoxe Fathers. For example, the Proteſtants hold that the Church may erre; and ſoe did the Donatiſts, for which they are frequently reproued by [c] Saint Auguſtine. Proteſtants deny vnwritten traditions, and urge Scripture only; ſoe did the Arrians, and are condemned for it by [d] Saint Epiphanius, & Saint Auguſtine. Proteſtants teach that Prieſts may marry; ſoe did Vigilantius, and for it is condemned by [e] S. Hierome. Proteſtants deny prayer for the dead; ſoe did Arrius, for which hee is condemned by [f] Saint Auguſtine and Saint Epiphanins. Proteſtants deny inuocation of Saints; ſoe did Vigilantius, for which hee is condemned by [g] Saint Hierome.

c *Paſſim cõt. Donat*

d *Epiphan. Her. 75. Aug. cont. Maximin. l. 1. c. 2. & vlt.*

e *Cont. Vigilant. cap 1.*

f *Aug. har. 53 Epiphan. har. 75.*

g *Hier cont. Vigilant. c. 3.*

Protestants deny reuerence to Images; soe did Xenaias, for which hee is reproued by[a] Nicephorus in these words, *Xenaias first (O audacious soule and impudent mouth) vomited forth that Speech, that the Images of Christ, & those who haue pleased him, are not to bee worshipped.* Protestants deny the reall presence; soe did the Capernaites, who were, saith[b] Saint Augustine, the first heretiques that denyed the reall presence; and that Iudas was the first suborner and maintayner of this heresy. Protestants deny confession of sinnes to a Priest; soe did the Nouatian heretiques, for which they are reproued by Saint[c] Ambrose. Soe did the Mõtanists, and are reproued by Saint[d] Hierome. Protestants say that a man is iustified by faith only; soe did the Pseudoapostles, for which they are condemned by Saint[e] Augustine. I might encrease this Catalogue by the addition of many other and make the new Protestant Religion appeare but a frippery of old heresies; but these shall suffice. From all which it appeares, that the Fathers held the same faith with the present Roman Church, and that there was no opposition of Fathers against Fathers, nor of any one Father against himselfe, at least in matters of faith; but that they all held the vnity of the faith, and that they that held the contrary, were by them condemned of heresy; and that in bringing any places out of the Fathers to confirme their heresies, they did misinterpret them, as the Protestants now doe; and that therfore the doctrine of the Roman Church is Apostolicall and vnchanged; and therfore shee is the true Church.

a *Hist. lib. 16. cap. 27.*

b *In Psal. 54. & 55.*

c *Lib. 1. de pœnit. c 7.*

d *Hieron. Epist. ad Marcell. 54.*

e *De fide & oper. cap. 14.*

And in further purſuite of the true Church, I addreſſed my ſelfe, by the markes thereof to find it out. For I accounted it vayne to try by the Scripture, whether the particular doctrines of Proteſtants were the doctrines of the Apoſtles, vnleſſe I could find the Proteſtant Church to bee the true Church, by the markes of the true Church ſet downe in Scripture. For either the Scripture can cleere all controuerſies, or it cannot; if it cannot, there will bee no end of controuerſy amongſt them that rely only on Scripture; if it can, then ſurely it can cleere this moſt important one, *which is the true Church*, by the markes thereof; and if ſoe, it is fit that that ſhould bee determined in the firſt place, on which all the reſt dependeth, as *Doctor Feild* acknowledgeth. And wheras ſome Proteſtants make the truth of the doctrine to bee the only marke of the Church, it is prepoſterous, being the declaration of a thing obſcure, or pretended to bee ſoe, by a thing more obſcure; in as much as to know the truth of the doctrine in all the particular inſtances, is harder than to know the ſociety of the Church. And it is neceſſary to know the truth of doctrine in all the particulars, before wee can therby know the true Church, becauſe if shee erre in any one poynt of faith, shee therby falls from the title of the true Church. Now who is hee that can boaſt to know the integrity of the doctrine of the Church, in all the particular controuerſies, againſt euery ſociety that holds the contrary, by infallible proofes of Scripture, and invincible anſwers to all their obiections?

*Epiſt. dedic.*

And if any could doe this, who knowes not, that ignorant and vnlearned people (of whoſe ſaluation notwithſtanding God hath the ſame care that hee hath of the learned, and to whom the markes of the Church should bee equally common, ſince they are equally obliged to obey her) are not capable of this examination? *For the reſt of the people (ſaith Saint Auguſtine) it is not the quickneſſe of vnderſtanding, but the ſimplicity of beliefe that ſecures them.* And therefore it is manifeſt, that they muſt haue other markes to know the Church by, than that of her doctrine; namely markes proportionable to their capacity; to wit, externall and ſenſible markes, as eminency, antiquity, perpetuity, with the like; euen as children and ignorant people muſt haue externall and ſenſible markes, and other than the eſſentiall forme of a man, to know and diſcerne a mã frõ other liuing creatures. Elſe how could S. Paul ſay, God hath made in the Church *Apoſtles, Prophets, Euangeliſts, Paſtors, and Doctors, to the end wee should bee no more little children, blowne about with euery wind of doctrine,* if hee had not giuen us other markes to know the Church than the purity of the doctrine? Beſides the purity of the doctrine being the eſſentiall forme of the Church, cannot bee a marke thereof, becauſe they are commonly repugnant and incompatible conditions. For the marke doth commonly demonſtrate the thing to the ſenſe, and the eſſentiall forme doth shew it to the vnderſtanding; the marke deſignes the thing in exiſtence, the eſſentiall forme deſignes it in eſſence; the marke sheweth where the thing is, the eſſentiall forme

*Cont. epiſt. Fund. c. 4.*

*Epheſ. 4. 11.*

teacheth what it is; the marke is sooner knowne than the thing; and contrary wise the thing is sooner knowne than the essentiall forme of the thing; for the thing defined (as Aristotle saith) is knowne before the definition. A marke then must haue three conditions; The first is, to bee more knowne than the thing; since it is that which makes the thing to bee knowne. The second, that the thing bee neuer found without it. The third, that it bee neuer found without the thing, either alone if it bee a totall marke, or with its fellowes if it bee a marke in part. According to these conditions I found diuers markes set downe in Scripture, applyable only to the Church of Rome.

1. Phys. c. 1.

Of which the first is to bee *Catholique*, that is, vniuersall; which was foretould by the Prophet Esay, saying, [a] *All nations shall flow vnto it.* And by the Psalmist, that it shold haue [b] *the Heathen for its inheritance, and the uttermost parts of the earth for its possession.* And by our Sauiour, saying, [c] *This Gospell of the kingdome shall bee preached in all the world, for a witnesse to all nations and then shall the end come. And that repentance and remission of sinnes should bee preached in his name amongst all nations, beginning at Ierusalem.* And therfore to distinguish Christs true Church from all heretical sects, the Apostles in their Creed, and the antient Fathers in their writinges, haue giuen her the Syrname of *Catholique*; a name euer insisted upon by the Fathers against heretiques, no lesse than now.

a Esay. 2. 2.

b Psal. 2. 8.

c Math. 24. 14. Luc. 24. 47.

And that the Roman Church is this *Catholique*

*Church* diſperſed ouer the whole world, is manifeſt to all thoſe that haue either read the hiſtories of the world, or haue beene eye-witneſſes of the ſeuerall countryes thereof; wherin though the publique profeſſion thereof bee hereticall, Mahometicall, or Heathenish, yet euen there hath the Catholique Roman Church both Fathers and childrē, Paſtors and people. And like the ſea, what shee looſeth in one place shee winneth in another; what shee hath loſt by the falling away of the Proteſtants in Europe, shee hath gained with increaſe, by the propagation of her faith in the eaſt and weſt Indies, where whole kingdomes are converted therevnto: as a Proteſtant author confeſſeth, ſaying, *The Ieſuites with-in the compaſſe of a few yeares, not content with the bounds of Europe, haue filled Aſia, Africa, and America with their Idols.* And thus shee was *Catholique*, by Napier a Proteſtant writers confeſſion forementioned, and others, for twelue or thirteene hundred yeares agoe, and euer ſince. And wheras Proteſtants ſay that this vniuerſality is no true marke of the Church, becauſe it is applyable to Turkes and Pagans, it is doubtleſſe a very poore obiection; for the markes of the Church are not giuen her by God, to diſtinguish her from all ſorts of Religion, but only from thoſe which are contayned equiuocally vnder the ſame next kind, and may bee ſuppoſed and taken for Churches; that is to ſay, from other Chriſtian ſocieties, to wit, from hereticall and ſchiſmaticall ſects, which challenge by falſe markes the title of the true Church. To which

*Symon Lythus in reſponſ. altera ad alteram Gretſeri Apologiam, pag. 333.*

purpose Saint Augustine saith, disputing with the Donatists, *Thou askest of a stranger whether hee bee a Pagan or a Christian; hee answers thee, a Christian; thou askest him whether hee bee a catechumen, or one of the faithfull; hee answers thee one of the faithfull; thou askest him of what communion hee is, hee answers thee a Christian Catholique.*

*Aug. de Pastor c. 13.*

Besides, the Roman Church hath this forme of vniuersality beyond all Religions of the world, euen Turkes or Heathens; that there is no place of the knowne world where there are not Roman Catholiques, propagating their Religion, by converting the people of the land, whosoeuer they are; which is manifestly wanting to all other religions, and is therefore in this regard also more vniuersally spread ouer the face of the earth than any other. Others say that this vniuersall spreading of the Church, is antidated by Roman Catholiques with application to themselues, for that it was not to take beginning but from the time of Luther, because some places of Scripture which speake of the largenesse of the Church, say it shall bee in the latter dayes. But it is manifest, that by latter dayes, is meant all the space of time from Christ vnto the end of the world; as Saint Peter interpreting a prophetie of Ioel, which saith *that is shall come to passe in the last dayes, that God will powre his Spirit upon all flesh* (by which is intended the amplitude of the Church) applyeth it to that present time when the Holy Ghost descended upon the Apostles. Nor can any reasonable man imagine, that it can sort with the goodnesse of God, and his tender

*Acts 2.17.*

his tender loue to mankind, to ſuffer the light of his truth (in the not ſpreading of his Church) to bee eclipſed for fourteene or fifteene hundred yeares, ſeeing that according to the opinion of ſome learned men, grounded upon faire probabilities, the world is likely to laſt but two thouſand yeares after Chriſt. Howſoeuer, this vniuerſality of the Proteſtant religion is but begun, it is not perfected, for the Roman Church is yet actually exceeding larger; and Proteſtants that allow this for a marke of the true Church, and now begin hopefully to apply it to themſelues, are bound to bee of the Roman, vntill they ſee their expectation ſatisfied, in the Proteſtant Churches exceeding of her in latitude; which I dare boldly ſay will not bee as longe as they liue, and therfore they ought to die in the Roman Faith.

But if wee examine the matter a little more ſtrictly, wee ſhall find, that the Proteſtants plea for vniuerſality will bee cut very short, when wee conſider, that though they make themſelues all of one Church, when they would vie for multitude with the Roman Church; yet compared with one another, wee ſhall find that they are very many Churches; not diſtinguished by nation only, but by doctrine and poynts of faith; and that there are many Churches in one nation, as in England for example, and will bee many more, if the deſired *Indepency* bee advanced. Now it is not ſufficient that the Proteſtant Religion in generall bee enlarged, but it muſt bee the true Proteſtant Religion, which euery particular

ſect thinking it ſelfe to bee, and denying it (the moſt of them) to the reſt, the vniuerſality of the Religion will bee mightily abated. Indeed when they muſter their ſtrengths together, and make boaſt of their greatneſſe, then they rake all into the title of Proteſtantiſme, who haue revolted from the Roman Church, and count them on their ſide; as if the definition of a Proteſtant were, *one that is oppoſite to the Church of Rome*; ſoe that if there were a thouſand ſorts of heretiques in the world, they would in this caſe account them but one Church. But the word Catholique being a note of communion, (as I haue shewed already;) as the Roman Church calls none a Catholique that doth not communicate with her; ſoe cannot the Proteſtant Church of England count any to bee of her Religion, therby by enlarging of her bounds to proue her ſelfe Catholique, vnleſſe they will communicate with her: Which the Grecian Churches will not, the Lutheran Churches will not, nor many of the ſects within the Kingdome will not, as Anabaptiſts, Browniſts, Familiſts, with many others. Soe that theſe are all to bee accounted ſeuerall Churches and Religions, and none is further vniuerſall than the communion therof doth ſpread; which is ſoe little a way, that none of them is, nay though they were all vnited together, are they able to ſtand in competition with the Roman Church; vnder whoſe communion are many entire Kingdomes, and in all knowne parts of the world an infinity of people, euen in Aſia, Africa, and America, where the name of Proteſtant, much

more any particular ſect thereof, is altogether vnknowne. Beſides, all the Chriſtian Churches which are now ſeparated from the Roman, were once vnited to her, both in faith and communion, and then either ſhee was the Catholique Church, or there was none in the world, which is impoſſible; therfore they that departed from her, departing from the Cotholique Church, became ſchiſmatiques, and departing from the faith they receiued of her, became heretiques.

Laſtly the very poſſeſſion of the name *Catholique*, is à proofe that it doth belong vnto her, ſeeing no ſort of Chriſtians elſe can vſurpe it from her. For howſoeuer ſome, when being ſoe hard preſſed, that they cannot clayme the title of true Chriſtian, vnleſſe they aſſume the name of Catholique, doe then arrogate it to themſelues, and ſay that they are Catholiques: yet in ordinary ſpeech, if you ſpeake of a Catholique, euery one vnderſtands thereby a Roman-Catholique; all other ſects voluntarily taking to themſelues the name of ſome man for their founder, as of Luther, Calvin, whom they call their Reformers, or of ſome place, as the Albigenſes: or from ſome accident of their pretended reformation, as Proteſtants; by which the legall Proteſtants delight to ſtile themſelues, with this addition, *of the Church of England*, renouncing therein as they ſuppoſe Luther, and Calvin, as ashamed, or ſeeming to ſcorne to deriue themſelues from any one man; as though the Church of England in this matter, namely in oppoſition to the whole Church both pre-

ſent and precedent, were of more conſideration than one ſingle man? Moreouer, certaine enough it is, that the reformation of the Churchof England began by one man, and hee no God neither (except it were ſuch an one as Iupiter was, who transform'd himſelfe into a beaſt for the loue of women) before it filled the whole kingdome, and arriued at that high pitch of perfection, that ſome ſuppoſe. And who that man was, is well enough knowne, and what godly motiues hee had; which they muſt confeſſe, or elſe, that their Church is like Melchizedec, without father or mother; or like a mushrump ſtarted vp in a night, no man knowes how.

On the contrary, the true beliuer will owne no name, but that of the Catholique faith, which was firſt deuiſed by the Apoſtles in the creed, and which the ſucceſſors of the Apoſtles in that faith haue alwayes worne. As the Antient Father Saint [a] Pacianus ſaith in an Epiſtle to Sympronianus a Nouatian heretique; *Chriſtian is my name, Catholique is my Sir-name; that names mee, this markes mee out; by that I am manifeſted, by this I am diſtinguisheth.* And Saint [b] Cyrill of Ieruſalem expounding the Creed; *For this cauſe* (ſaith hee) *thy faith hath giuen thee this article to hold vndoubtedly, and in the holy Catholique Church, to the end thou ſhouldeſt fly the polluted conuenticles of heretiques.* And a little after, *And when thou commeſt into towne, enquire, not ſimply where the temple of our Lord is, for the hereſies of impious perſons, doe likewiſe call their dens, the temples of the Lord; neither aske*

[a] *Pacianus ad Symp. Ep. 1.*

[b] *Cyrill. Hieroſ. Catech. 15.*

*ſimply where the Church is, but where is the Catholique Church? For that name is the proper name of this holy Church.* And on the contrary, Saint [c] Hierome ſaith, *If in any part thou heareſt of men denominated from any but from Chriſt, as Marcionites, Valentinians &c. know that it is not the Church of Chriſt but the Synagogue of Antichriſt.* And Saint [d] Auguſtine fully, *Although there bee many hereſies of Chriſtians, and that all would bee called Catholiques; yet there is alwayes one Church, if you caſt your eyes upon the extent of the whole world, more abundant in multitude, and alſo as thoſe that know themſelues to bee of it, more ſyncere in truth, than all the reſt: but of the truth that is another diſpute. That which ſuffiseth for the queſtion is, that there is one Church, to which different hereſies impoſe different names, whereas they are all called by their particular names that they dare not deſauow: from whence it appeares in the iudgement of any not preoccupate with fauour, to whom the name of Catholique, whereof they are all ambitious ought to bee attributed.* And againe, [e] *We muſt hold the Chriſtian Religion, and the communion of that Church which is called Catholique, both by her owne and by ſtrangers: for whether hereticques and ſchiſmatiques will or will not, when they ſpeake not with their owne, but with ſtrangers, they call the Catholiques no otherwiſe than Catholiques.* As for the Proteſtants, it is certaine that neither by others, nor yet by themſelues in ordinary ſpeaking, are they called Catholiques. No nor yet in their moſt ſolemne and ſerious ſpeakings, as appeareth by the ſeuerall Acts both of the King of England, and of the howſes of Parliamẽt,

c *Hieron. cont. Luciſer. c. 9.*

d *Lib. de vtilitat. cred. cap. 7.*

e *De verâ relig. cap. 6.*

wherin both sides publish to the world (and yet in a sense different from one another) that they will maintayne the *Protestant Religion*. But the Roman Church hath alwayes possessed the name of *Catholique*, and therfore shee is such.

The second marke of the Church is Antiquity; as God saith by the Prophet [a] Ieremy *Stand in the wayes and see, and enquire of the old paths, which is the good way, and walke therein.* And our Sauiour saith [b] that the good seed was sowen first, and afterwards the tares. And euen in nature truth is before falshood. And this Antiquity I found applyable in the highest degree vnto the Roman Religion; for although some heresies are very antient, as is intimated in that the tares were sowen soone after the good seed, yet the truth is more antient, and soe is the Church of Rome. This antiquity of hers, for the greatest part of time, is confessed by Protestants, Perkins (whom I alleadged before) granteth it for nine hundred yeares; Napier goeth higher, and saith it raigned vniuersally and without any debateable cõtradiction twelue hundred and sixty yeares. And seeing this raigne of the Catholique Religion, which Protestants call Popery, was then vniuersall, it is apparant that it did not then begin: for such an vniuersall possession could not bee got on the suddaine, as they may perceiue by the Protestant Religion, which is not improued to neere that vniuersality in aboue a hundred yeares; soe that in all probability (euen according to the opinion of Protestants) the beginning thereof must bee in, or

a *Ier.6.16.*

b *Math.13.*

neere the Apoſtles times. Now whether wee take the Roman Church for the ſociety of Chriſtians that acknowledge the Bishop of Rome for their head, or whether wee take it for Fathers and Doctors holding the doctrines of the preſent Church of Rome, in both reſpects it will appeare that the Church of Rome is moſt antient and Apoſtolicall. The former is proued by the teſtimony of Saint [a] Irenæus, who calleth the Roman Church, *the greateſt and antienteſt Church, founded at Rome by the two moſt glorious Apoſtles, Peter and Paul.* And of Saint [b] Auguſtine, who ſaith, *In the Roman Church hath alwayes flourished the Principality of the Apoſtolique Seat*: This word [alwayes] including all the time upward, from that preſent, vnto Saint Peter. Soe that by this it is manifeſt, that there was a Roman Church, euen from Saint Peters time, who was the firſt Bishop and Pope thereof. Which Saint Auguſtine confirmeth in another place, ſaying, [c] *Number the Prieſts euen from the Sea of Peter, &c. that is the rocke which the gates of hell doe not ouercome.* Nor doe the Proteſtants deny the antiquity of the Church of Rome, but only ſome of them deny Saint Peter to haue beene Bishop there, or indeed euer to haue beene there in perſon; which I count a fancy not worth the confuting; and they may with as much truth, and more reaſon, deny King William the Conquerour to haue beene King of England, or ſo much as to haue beene in England, ſeeing there is much more, and more noble teſtimony of that, than of this.

a *Iren. cont. Val. lib. 3. c. 3.*

b *Aug. Epiſt. 162.*

c *De Baptiſ. cont. Don. lib. 2. c. 1.*

The mayne thing that they deny is the Antiquity of the doctrine of the Church of Rome;

for they say the Primitiue Fathers taught the Protestant doctrine, and not that which the Church of Rome now teacheth. Which I found to bee false, by the examination of particulars; all which if I should heere set downe, I should swell this intended little treatise into a huge volume. It shall suffice mee therfore to giue a scant map of the Churches doctrine in the Primitiue times, and the testimony of some Fathers of the first fiue hundred yeares, of euery seuerall age some, in the proofe of some of the present Catholique doctrines, most strongly opposed by Protestants; referring him that is desirous of larger proofe, to the painefull volumes of Coccius and Gualterus. Noting first two thinges by the way: The former, that it is not necessary that Catholiques should giue this proofe; for it is sufficient that they are in possession of this faith, and that they all say they receiued it from their Ancestors, and they from theirs, and soe upward vnto the first beginning of Christian Religion: and that the Protestant cannot by any sufficient testimony of Fathers or historyes proue the contrary; a thing which the Protestants no doubt would highly boast of, if they were able to performe it in their owne behalfe. The latter is, that many Protestants doe confesse, that the antient Fathers did hold many poynts of beliefe of the present Roman Church; Whitguift Arch-Bishop of Canterbury saith, (and that without exception of the very first times) [a] *almost all the Bishops and writers of the Greeke Church, and Latine also, for the most part, were spotted with the doctrine of merit,*

a *Defence against Cartwright p.* 472. 473.

*of freewill, of merit, of inuocation of Saints, and such like.* And the like is affirmed by many others, in many other poynts; as is largely shewed by the booke entituled, *The Protestants Apologie for the Roman Church.* Against which the Protestants haue nothing to say, but that which is worse than nothing, to wit, that they were the spots and blemishes of the Fathers. And who I pray are they that vndertake to correct *Magnificat* (as wee say) and like Goliah to defy the whole host of Israel? But they say, that a dwarfe standing upon a Giants shoulders, may see further than the Giant can; and soe they, by perusing the Fathers, may see further than the Fathers could. Further perhaps they may, in some cases, but neuer contrary; they cannot by their helpe see that to bee blacke, which they saw to bee white; that to bee false, which they saw to bee true.

Let vs then take a view of the Roman doctrines, as they were held in the dayes of Saint Augustine, and the fower first generall Councells, which were held betweene the yeares three hundred and fifteene, and fower hundred fifty seuen; to which first fower Councells some Protestants seeme to giue much honour, and to subscribe to their decrees; but they doe but seeme. In those times the Church beleeued the true and reall presence, and the eating with the mouth of the body of Christ in the Sacrament; as Zuinglius the Prince of the Sacramentarians acknowledgeth, in these words, *from the time of S. Augustine the opinion of corporall* [a] *lib. de vera & falsa relig. cap. de Eucharist.*

*flesh had already got the mastery.* And in this quality shee [b] adored the Eucharist with outward gestures and adoration, as the true and proper body of Christ. The Church then believed the body of Christ to bee in the Sacrament, [c] euen besides the time that it was in use; and for this cause kept it after consecration for [d] domesticall communions, [e] to giue to sicke, [f] to carry upon the Sea, [g] to send into far Prouinces. Shee then believed [h] that communion vnder both kinds was not necessary for the sufficiency of participation, but that all the body and all the blood was taken in either kind: and for this cause in domesticall communions, in communions for children, for sicke persons, by sea, and at the howre of death it was distributed vnder one kind only. In those times the Church believed [i] that the Eucharist was a true full and entire sacrifice, not only Eucharisticall but [k] propitiatory, and offered it aswell for the liuing [l] as the dead. The faithfull and deuout people of the Church in those times, made pilgrimages to [m] the bodies of the Martyrs, [n] prayed to the Martyrs to pray to God for them, [o] celebrated their feasts, [p] reuerenced their reliques in all honourable formes. And when they hay receiued helpe from God, by the intercession of the sayd Martyrs, [q] they hung up in the Temples, and upon the Altars erected to their memory, images of those parts of their bodies that had beene healed. The Church of those times held [r] the Apostolicall Traditions to bee equall

b *Chrysost. in 1. Cor. Hom. 24*
c *Cyrill. Alex. ep. ad Cæsar. Patric.*
d *Cyp. de laps.*
e *Euseb. hist. lib. 7.*
f *Ambros. de obit. Sayr.*
g *Euseb hist. lib. 5.*
h *Paulinus en vita Ambrosij. Tertull. ad vx. cap. 55. Basil. Epist. ad Cæsar. Patrit.*
i *Cyp. ad Cæcil. ep. 63.*
k *Euseb. de vita Const. lib. 4.*
l *Chrys. in 1. Cor. hom. 41.*
m *Basil. in 40. Martyr.*
n *Ambros. de vid.*
o *August. in Ps 63. & 88.*
p *Hieron. ad Marcell. Ep. 17.*
q *Theod de Grac. aff. lib. 8.*
r *Basil. de Sancto Spir.*

to the Apoſtolicall writings; and held for Apoſtolicall Traditions all that the Church of Rome now embraceth vnder that titrle. Shee alſo offered prayers for the [a] dead, both publique and priuat, to the end to procure for them eaſe and reſt, and held this cuſtome as a thing [b] neceſſary for the refreſhing of their ſoules. The Church then, held the [c] faſt of the forty dayes of Lent for a cuſtome not free but neceſſary, and of Apoſtolicall tradition. And out of the time of Pentecoſt, faſted all the fridayes of the yeare, in memory of the death of Chriſt, except Chriſtmaſſe day fell on a friday, [d] which ſhee excepted as an Apoſtolicall Tradition. That Church held [e] marriage after the vow of virginity to bee a ſinne and [f] reputed thoſe that married together after their vowes, not only for adulterers, but alſo for inceſtuous perſons.

That Church held the [g] mingling of water with wine in the ſacrifice of the Euchariſt for a thinge neceſſary, and of diuine and Apoſtolicall Tradition. Shee held [h] Exorciſmes, Exſufflations and renuntiations which are made in baptiſme, for ſacred ceremonies, and of Apoſtolicall tradition. Shee, beſides Baptiſme and the Euchariſt, held [i] Confirmation, [k] Mariage [l] Pennance, [m] auricular Confeſſion, [n] Orders, and Extreame-Vnction for true and proper Sacraments: Which are the ſeuen Sacraments which the Church of Rome now acknowledgeth. That Church in the ceremonies of baptiſme uſed [o] Oyle, [p] ſalt, [q] waxe-lights, [r] exorciſmes, the [ſ]

a *Tertull. de Mon Aug. de verb. Ap.*
b *Aug. de cura pro mort.*
c *Hieron. ad Marcell. Ep. 54.*
d *Epiph. in Compend.*
e *Epiph. cot. Apoſtol Hareſ. 61.*
f *Chryſ. ad Theod Hier. cont. Iou. lib. 1.*
g *Cyp. Cæcil. Ep. 63.*
h *Aug. de Pecc. orig. cap. 40.*
i *Aug. cont. Petil. lib. 3. cap. 4*
k *Auguſt. de nupt. & conc. c 17.*
l *Ambroſ. de pœnit. c 7.*
m *Leo 1. Epiſt.*
n *Aug. cont. Parm. l. 2. c 13.*

o *Cyp. Epiſt. 70.* p *Conc. Carth. 3. cap. 5.* q *Greg. Nazian. de Bapt.* r *Aug. Epiſt. 101.* ſ *Aug. cont. Iul. lib. 6. cap. 8.*

signe of the crosse, [a] the word *Ephata*, and other thinges that accompany it; none of them without reason and excellent signification. Shee also held [b] baptisme for infants of absolute necessity, and for this cause permitted [c] Lay-men to baptise in the danger of death. That Church used *Holy water*, consecrated by certaine words and ceremonies, and made vse of it both for [d] baptisme, and [e] against inchantments, and to make [f] exorcismes and coniurations against euill spirits. That Church held diuers degrees in the Ecclesiasticall Regiment, to wit, [g] Bishops, Priests, Deacons, the Acolythe, the Exorcist, the Reader, and the Porter; and consecrated and blessed them, with diuers formes and ceremonies. And in the Episcopall order, acknowledged diuers seats of iurisdictiō of positiue right, to wit, Arch-Bishops, Primates, Patriarchs, and [h] one supereminent by diuine law, which was the Pope; without whom nothing could bee decided appertayning to the vniuersall Church: and the want of whose presence either by himselfe or his legats, or his confirmation, made all councells (pretended to bee vniuersall) vnlawfull. In that Church their service was sayd throughout the [i] East in Greeke, and throughout the [k] west, aswell in Africa as Europe, in Latine: although that in none of the Prouinces (except in Italy, and in the cities where the Roman Colonies resided) the Latine tongue was vnderstood by the common people. Shee also obserued the distinction of [k] feasts and ordinary dayes, the distinction of [l] Ecclesiasticall

a *Ambr. de Sacra. lib. 1.*
b *Aug. de an. & eius orig. l. 3. c. 15.*
c *Tertul. de Bapt.*
d *Basil. de S. Spirit c. 17.*
e *Epiph hær. 30.*
f *Theod. hist. Eccles. l. 5. c. 23.*
g *Concil. Laod. c. 24. Conc Carth 4. c. 2.*
h *Hieron. ad Damas. Ep. 57. Concil. Chal. Ep ad Leon.*
i *Hieron. præfat. in Paralip.*
k *Aug. Ep. 57. de doct. Christ. l. 2. c. 13.*
k *Aug. Ep. 118. & Psal. 63. & 83.*
l *Hieron. ad Helio. Ep. 3. Theod. Hist. Ecc. l. 2. c. 27.*

and Lay habits, the [m] reuerence of ſacred veſſells, the cuſtome of [n] ſhauing and [o] vnction for the collation of Orders, the ceremony of the [p] Prieſts waſhing his hands at the altar before the conſecration of the myſteries; [q] pronounced a part of the ſeruice at the altar with a low voyce; made [r] proceſſions with the reliqus of martyrs, [s] kiſſed them, [t] carried them in clothes of ſilke and veſſels of gould, [u] tooke and eſteemed the duſt from vnder their reliquaries, accompanyed the dead to their ſepulchres with [w] wax tapers, in ſigne of ioy for the certainty of their future reſurrection. The Church of thoſe dayes had the pictures of Chriſt and his Saints, both [x] out of Churches [y] and in them, and upon the very [z] altars of Martyrs; not to adore them with Godlike worſhip, but by them, to reuerence the ſouldiers and champions of Chriſt. The faithfull then uſed the [a] ſigne of the croſſe in all their converſations, [b] painted it on the portall of all the howſes of the faithfull, [c] gaue their bleſſing to the people with their hand by the ſigne of the croſſe, [d] employed it to driue away euill ſpirits, [e] propoſed in Ieruſalem the very croſſe to bee adored on Good-friday. In breife, that Church uſed either directly, or proportionably, the very ſame ceremonies that the Roman Church vſeth at this day. And finally that Church held, that to the [f] Catholique Church only belongs the keeping of the Apoſtolicall Traditions,

m *Optat. l. 1. p. 19.*
n *Theod. Hiſt. l. 5. c. 8.*
o *Iſod. de Diu. Off. l. 2. c. 4.*
p *Greg. Naz. de pac. or. 1.*
q *Cyrill. Hier. Cat. Mart. 5.*
r *Concil. Laod. cap. 19.*
s *Auguſt. de Ciuit. Dei l. 22. c. 8.*
t *Hieron. cont. Vigil.*
u *Hieron. cont. Vigil.*
w *Greg. Naz. in Iul. Orat. 2.*
x *Euſeb. de vita Conſt. l. 3.*
y *Paulin. Ep. 12. Baſil. in Martyr. Barlaam.*
z *Prudent. in S. Caſſian.*
a *Tertull. de Coron. milit.* b *Cyril. cont. Iul. l. 6.* c *Hieron. in vit. Hil.* d *Athan. cont. Idol.* e *Paul. Ep. 11.* f *Tertull. de præſcript. Iren. l. 3. c. 3. & l. 4. c. 31.*

the authority of the interpretation of Scripture, and the deciſion of controuerſies of faith; and that out of the ſucceſſion [a] of her communion, of [b] her doctrine, [c] and her miniſtry there was neither Church nor ſaluation. And let the indifferent reader now iudge, whether by this face wee may know the Roman, or the Proteſtant Church.

But becauſe there is betweene two and three hundred yeares, from the time of the firſt generall Councell, vnto the Apoſtles; and that ſome Proteſtants ſay, that as Mephibosheth in his infancy fell from his nurſes lap, wherby hee became lame, and halted all his life after; ſoe the Church in the moſt primitiue times fell from the true faith, wherby shee hath euer ſince gone awry; wee will ſtill goe on in the queſt of the Roman Churches antiquity euen to the times of the Apoſtles, alleadging ſome one (amongſt many) of enery age of the firſt fiue hundred yeares, (to make the proofe the fuller) in confirmation of ſome Roman doctrines that are moſt mainly gainſayd by Proteſtants. Wherein will appeare that falſe and vaine challenge of Bishop *Iewell*, renewed by Dr Whitaker, who to the glorious Martyr Campian writeth thus. [d] *Attend Campian, and the ſpeech of Iewell was moſt true and conſtant, when prouoaking you to the antiquity of the firſt ſix hundred yeares, hee offered that if you could shew by any one cleere and playne ſaying, out of any one Father or Counceell, hee would grant you the victory: it is the offer of vs all, the ſame doe wee all promiſe, and wee will of all performe it.* Indeed in the firſt three, of the

a *Cyp. de vnit. Eccleſ.*
*Conc. Car.* 4. *c.* 1.
b *Hieron. cont. Lucif.*
*Aug. de vtil. cred. c.* 8.
c *Cyp. ad Pup. Ep.* 63.
*ad Magn. Epiſt.* 76.
*Hieron. ad Tit. c.* 3.
d *Reſp. ad Rat. Camp.*

first six hundred yeares, the Church was almost vnder continuall persecution, and soe the writers of those times were few, and much of that which they wrot did perish in those great ship-wracks of persecution; and the matters that they wrot of, most commonly, were of another quality than concernes our present differences; the heresies of thoses dayes being for the most part different from the present; and much of their writings being spent in Apologies for them-selues against the Heathen. Yet all these aduantages of the Protestants are to narrow to couer their designe; for in these ages (to retort the former boast of the Protestants) there is not one single proofe, out of any one Father (rightly interpreted) for any one poynt of doctrine, held by Protestants opposite to the Roman Catholique; and for the Roman Catholique there is abundance. In the alleadging whereof, I will begin at the bottome, and soe goe upward, in some of which testimonies there shall bee intermingled the interpretation of some Scriptures to the same purpose, wherby I will include the testimony of Scripture also, as it is interpreted by these Fathers, who were doubtlesse better expositers than Iohn Caluin, or any of his followers.

And first of the reall and corporall presence of our Sauiour in *the Holy Eucharist*, and of *the Holy Sacrifice of the Masse*. In the fift age or hundreth of yeares, Saint Augustine expounding the title of the Psalme, in which it is written, *And hee was carried in his owne hands*, saith [a] *Brethren who can vnderstand how this could bee done in man? for*

[a] *Aug. Conc. 1. in Ps. 33.*

*who is carried in his owne hands? a man may bee carried in the hands of another. How this may bee vnderstood in Dauid himselfe, according to the letter, wee find not; but in Christ wee find. For Christ was carried in his owne hands, when commending his owne body, hee sayd, This is my body: for hee carryed that body in his hands.* Nor haue the Protestants more reason to deny this place to intend the true, reall, naturall body and person of our Sauiour, because Tertullian saith, it is a figure of his body; than the Manichees and other heretiques had to deny a reall body to our Sauiour, when hee liued vppon earth, because the Scripture saith, *Hee tooke upon him the forme of a seruant, and was made in the likenesse of men.* From which place they inferred, that hee was not a man really and indeed, but had only the forme and likenesse of a man. And if they would not stand to the iudgement of the Church, for the sense and meaning of these words, who could convince them? For they drew all other places to the sense of this, and would not suffer this to yeald vnto them, though they were neuer so many, or neuer soe playne. In the fowrth age. S. Ambrose saith,

*Philip.* 2. 7.

[2] *Before it bee consecrated it is but bread, but when the words of consecration come, it is the body of Christ. To conclude heare him saying, Take and eate of it all, for this is my body: and before the words of Christ, the chalyce is full of wine and water; when the words of Christ haue wrought there, it is made blood which redeemed the people. Therefore marke in how great matters the word of Christ is potent to conuert all things. Moreouer our very Lord Iesus testifieth vnto us*

[2] *Lib.* 4 *de Sacram. c.* 5.

vntous that wee receiue his body and bloud, what ought wee to doubt of his fidelity and testimony. And again hee saith, [a] *Perhaps you may say, I see another thing, how doe you affirme to mee that I shall receiue the body of Christ. This yet remaines to us to proue. How great examples therfore doe wee vse, to proue that it is not this which nature hath formed, but which benediction hath consecrated, and that there is greater force of benediction than of nature, because by the benediction the nature it selfe is changed. Moyses held a rod, hee cast it downe, and it is made a Serpent &c. which if humane benediction were soe powerfull that it conuerted nature, what say wee of the diuine consecration it selfe, where the very words of our Lord and Sauiour doe worke.* In the third age, Saint Cyprian telleth vs plainly, if the former bee not plaine enough for transubstantiation; that, [b] *That bread which the Lord did giue to his disciples, being changed not in shape but in nature, by the omnipotency of the word is made flesh; and as in the person of Christ his humanity was seene, his diuinity lay hid: soe in the visible Sacrement, the diuine essence doth infuse it selfe after an vnexpressible manner.* In the second age, wee finde S. Irenæus speaking thus, [c] *But giuing counsell to his disciples to offer vnto God the first-fruits of his creatures, not as to one that wanted, but that they might bee neither vnfruitfull nor vngratefull, hee tooke that which is bread of the creature, and hee gaue thankes, saying, this is my body. And the cup in like manner, which is of that creature, which is according to us, hee confesseth his blood, and taught a new oblation of the new testament, which the Church receiuing from the*

a *Lib. de iis qui mysteriis initiantur. c. 9.*

b *Serm. de Cœna Dom. prope initiū.*

c *Lib. 4. c. 32. in fine.*

*Apostles, offers to God through all the world, to him that maketh the first fruites of his guifts in the new testament nourishements to vs; of which in the twelue prophets,* [a] *Malachy hath thus fore-signified,* [a] *Malachy* 1. 10. 11. *I haue no will in you saith the Lord Omnipotent, and I will not receiue a sacrifice of your hands; for from the rising of the sun vnto the going downe, my name is glorified amongst the Gentiles, and in euery place incense is offered vnto my name, and a pure sacrifice, because my name is great amongst the Gentiles, saith the Lord Almighty. Manifestly signifying by these words, that the former people ceased to offer to God, but in euery place sacrifice is offered to God, and this pure, but his name is glorified in the nations.* Nor can this bee meant of the Sacrifice of all Christians in generall, but only of the Priests, becaufe (as by the Chapter it doth appeare) God speakes of reiecting the Priests of the old law and their sacrifice, and choosing a new Priesthood, whom hee calls the [b] sonnes of Leui, by which figuratiuely is meant, the Priests of the new law, and soe doe the Ministers of England frequently stile themselues, *the Tribe of Leui.* Besides, Protestants confesse that their [c] prayers and best actions are impure and sinfull, it cannot therfore bee meant of such sacrifices, for this is a pure sacrifice, and proper, which none but Priests can offer, and is therfore according to the exposition of Saint Irenæus, the Sacrifice of the Body and blood of Christ, the purest sacrifice that can bee imagined. Also in this age Iustin Martyr saith, [d] *For wee doe not take those thinges as common bread, and common drinke; but as Iesus Christ our*

[b] *Mal.* 3. 3.

[c] *whitak. Cont-Dur. l.* 8. *p.* 572.

[d] *In Apol.* 2. *ad Anton. Imperatorẽ prope finem.*

*Sauiour made flesh by the word of God, had both flesh and blood for our Saluation; soe the bread and wine beeing made the Eucharist by the prayer of the word proceeding from him, by which our flesh and blood are nourished by change, wee are taught, that it is the flesh and blood of the same Iesus incarnate.* Lastly in the first age, Saint Ignatius Martyr and disciple of Saint Iohn the Euangelist, speaking of the error of the Saturnians, saith, [a] *They doe not admit Eucharists and oblations, because they doe not confesse the Eucharist to bee the flesh of the Sauiour, which suffered for our sinnes, which the Father by his bounty raysed.* And Saint Andrew the Apostle, saith, [b] *I dayly Sacrifice an immaculate lambe to the omnipotent God: which when it is truly sacrificed, and the flesh thereof truly eaten of the people, doth continue whole and aliue.*

a *Epist. and Smyrneus, vt citatur à Theodoreto Dial. 3.*

b *Lib. pass. S. Andreæ, apud Surium.*

Concerning the honour and invocation of Saints, in the fift age Saint Augustine saith, [c] *It is an iniury to pray for a martyr, to whose prayers wee ought to bee commended.* And accordingly hee did commend himselfe, in these words, [d] *Holy and immaculate Virgin Mary Mother of God, and mother of our Lord Iesus Christ, vouchsafe to intercede for mee to him whose temple thou hast deserued to bee made. Holy Michael, holy Gabriel, holy Raphael, holy quires of Angells and Archangells, of Patriarchs and Prophets, of Apostles, Euangelists, Martyrs, Confessors, Priests, Leuites, Monkes, Virgins, and all the iust, both by him who hath chosen you, and in whose contemplation you reioyce, I presume to aske, that you would deigne to beseech God for mee a sinner, that I may deserue to bee deliuered from the iaw of the*

c *Serm. 17. de verbis Apost. prope initium.*

d *Meditat. c. 40.*

*deuill, and from eternall death.* And againe hee saith, [a] *Iaacob bleſsing his Nephews the ſonnes of Ioſeph, amongſt other thinges hee ſaith, and my name shall hee inuoked in theſe, and the name of my Fathers. Whence it is to bee noted, that not only hearing, but alſo inuocation is ſometimes ſayd, which are uot thinges pertayning vnto God (only) but vnto men.* In the fowrth age, wee find Saint Gregory Nazianzene ſpeaking thus to Saint Baſil the great; [b] *But thou holy and heauenly head, I pray thee behold us from heauen, and either with thy prayers ſtop the prouocation of the flesh, which God hath giuen us for inſtruction, or truly perſuade that wee may beare (it) with a valiant mind: and direct all our life to that which is moſt auayleable; and after that wee shall paſſe out of this life, receiue us alſo there in thy tabernacles.* And Saint Hierome againſt Vigilantius ſaith, [c] *Thou ſaiſt in thy booke, that while wee liue wee may pray for one another, but after wee shall bee dead, the prayer of no man is to bee heard for another, eſpecially ſeeing the Martyrs regarding the reuenge of their blood, shall not bee able to obtayne;* to which hee anſwers, *If the Apoſtles and Martyrs being yet in the body can pray for others, when as yet they ought to bee ſolicitous for thēſelues, how much more after crownes, victories, and triumphs?* And a little after, hee anſwerth to the obiection of their being dead, ſaying, *To conclude, the Saints are not ſayd to bee dead, but aſleepe.* In the third age, Origen giueth us this example, [d] *I will begin to proſtrate my ſelfe on my knees, and to beſeech all the Saints, that they helpe mee, who dare not beg of God, by reaſon of the abundance of (my) ſinne. O Saints of God, I beſeech*

a *lib. de loquutionibus in Gen. prope finem.*

b *In Orat. 20. quæ eſt in laudem Baſilij Magni.*

c *Cont. Vigilant. c. 3. initio.*

d *Initio ſui Lamenti.*

*you with teares and weeping full of griefe, that you fall downe to his mercies for mee miſerable wretch;* And after, *woe is mee, Father Abraham pray for mee, that I bee not eſtranged from thy boſome, which I haue greatly deſired, not condignely truly by reaſon of my great ſinne.* In the ſecond age, Iuſtin Martyr ſpeaketh thus, [d] *Moreouer wee doe worship and adore him (to wit God;) and the Sonne who came from him, and taught us theſe thinges, and the army of others that followed, and of the good Angells aſſimilated, and the propheticall Spirit, reuerencing in word and truth, and fairly deliuering it as wee are taught, to all that will learne.* And in the firſt age, in the Liturgy of Saint Iames the leſſe, wee haue theſe words, [e] *Let us make commemoration of the moſt holy, immaculate, moſt glorious, our bleſſed Lady, mother of God, and alwayes Virgin Mary, and of all Saints and iuſt ones, that wee may all obtaine mercy by their prayers and interceſſions.*

d *Apol. 2. ad Anton. Piũ Impera. non longe ab initio.*

e *Ante med.*

Thirdly, for the vſe and veneration of holy reliques and images, and chiefly of the holy Croſſe, heere what Saint Auguſtine ſaith in the fifth age, [a] *What is the ſigne of Chriſt which all haue knowne, but the Croſſe of Chriſt? which ſigne vnleſſe it bee applyed, whether to the foreheads of beleeuers, or to the water wherewith they are regenerated, or to the oyle wherewith they are anoynted with the chriſme: or to the Sacrifice wherewith they are nouriſhed, nothing of them is rightly performed.* In the fowrth age wee ſhall find Anathaſius ſpeaking thus, and expreſſing the manner of Catholiques worship of images. [b] *Let it bee far from us, that wee Chriſtians adore images as Gods, as the Greekes*

a *Tract. 118. in Ioan. fine.*

b *ad Antiochum Principem.*

doe; wee declare only our affection, and the care of our loue towards the figure of the person expressed by his image: therfore oftentimes wee burne as vnprofitable the wood which erewhile was an image, if the figure bee worne out. Therfore as Iaacob when hee was to die, adored the top of Iosephs rod, not honouring the rod it selfe, but him who held the rod; soe wee Christians doe no otherwise adore images, but euen as moreouer when wee kisse our Fathers and children, wee declare the desire of our mind. Euen as the Iew also did adore in times past, the tables of the law, and the two golden Cherubins, and certaine other images, not woshipping the nature of the stone or gould, but our Lord who commanded them to bee made. In the third age, [c] Origen saith thus, *To conclude,* [d] *in Ezekiel the Prophet, when the Angell who was sent had slayne all, and the slaughter had begun from the Saints, they only are kept safe, whom the letter Tau, that is, the picture of the Crosse had signed. Let us reioyce therfore most deare brethen, and let us lift up holy hands to heauen in the forme of a Crosse: when the deuills shall see us soe armed, they shall bee vanquished.* And note I pray, by the way, that some English Bibles doe leaue out the letter Tau, in this place of Ezekiel, but how iustly let any indifferent reader iudge. In the second age, heare Saint Iustin Martyr speaking of the parts of dead beasts, thus arguing, [e] *How is it not most absurd, to account these thinges cleane by reason of the profit which is reaped of them, and that the Greekes doe detest the bodies and sepulchres of holy Martyrs, which haue power both to defend men from the snares of the deuills, and to cure diseases whic*

c *Homil. 8. in diuersos Euangelij locos.*

d *Ezekiel 9. 4.*

e *Ad quæst. 28. Gentilium.*

cannot bee cured by the art of the Phyſitian. In the firſt age, Saint Ignatius ſpeaketh thus, f *For the Prince of the world reioyceth when one ſhall deny the Croſſe: For hee knoweth the confeſſion of the Croſſe to bee his ouerthrow. For that is a trophey againſt his power, which when hee ſhall ſee hee trembles, and fearing hee feares.*

f *Epiſt. ad Phil. ante med.*

Fourthly concerning confeſſion and prieſtly abſolution, in the fift age, Saint Auguſtine thus exhorteth, g *Doe penance, ſuch as is done in the Church. Let no man ſay to himſelfe, I doe ſecretly, I doe to God, God knowes (who pardons me) that I doe in my heart. Is it therfore without cauſe ſayd, what* h *you ſhall looſe in earth, ſhall bee looſed in heauen? Are therfore the keyes giuen to the Church of God, to no purpoſe? Doe wee fruſtrate the Goſpell of God? doe wee fruſtrate the words of Chriſt?* In the fowrth age, Saint Baſil the great ſpeaketh thus, i *Men ought neceſſarily to open ſinnes to them who are entruſted with the diſpenſation of the myſteries of God. For truly wee ſee that euen thoſe antients did follow this order in penance, after which manner it is written in the Goſpell* k *that they did confeſſe their ſinnes to Iohn; and in the* l *Acts, to the Apoſtles themſelues, by whom alſo all were baptized.* And in the third age, Saint Cyprian beſeecheth them, ſaying, m *Let euery one confeſſe his fault I entreat you brethren, while as yet hee that hath offended is in this life, while his confeſſion can bee admitted, while ſatisfaction, and remiſſion giuen by the Prieſts is gratefull to the Lord.* In the ſecond age Tertulian ſpeaking againſt mens concealing part of their ſinnes in confeſſion, thus reproueth them? n *The hiding*

g *Homil. 49. ante med.*

h *Math. 18. 18.*

i *Suis regulis breuioribus interr. 288.*

k *Math. 3. 6.*

l *Acts 18. 18.*

m *Serm. de lapſis.*

n *Lib. de pœnit. c. 10.*

*of a ſinne doth promiſe plainly a great profit of bashfullneſſe. To wit ſurely if wee ſhall ſteale any thinge from humane knowledge, wee ſhall then alſo hide it from God. The eſteeme of men and the knowledge of God are they ſoe compared? Is it better to lie hid, damned, than to bee openly abſolued? It is a miſerable thinge ſoe to come to confeſſion.* And in the firſt age, Saint Clement aduiſeth thus, [a] *If peraduenture enuy, or infidelity, or ſome of theſe euills which wee haue remembred aboue, ſhall priuily ſteale into any bodyes heart, hee that hath a care of his ſoule, let him not bee aſhamed to confeſſe theſe thinges, to him that hath authority, that hee may bee cured by him, by the word of God and wholſome cõnſell, wherby hee may, by ſound faith and good workes, auoyde the paynes of eternall fire, and attaine to the euerlaſting rewards of life.*

a Clem. Ro. Epiſt. 1.

Now concerning purgatory and prayer for the dead, in the fift age, Saint Auguſtine ſaith, [b] *Neither could it bee truly ſayd of ſome Math. 22. 32. That they are not forgiuen neither in this life, nor in the life to come, vnleſſe there were ſome who though they are not forgiuen in this life, yet ſhould bee in the life to come.* And againe, [c] *There are many who not rightly vnderſtanding this reading, are deceiued with falſe ſecurity, whilſt they beleiue, that if they build capitall ſinnes vpon the foundation Chriſt, thoſe ſinnes may bee purged by tranſitory fire, and they afterward come to life euerlaſting. This vnderſtanding, &c. is to bee corrected becauſe they deceiue themſelues, who ſoe flatter themſelues, for with that tranſitory fire whereof the Apoſtle ſayd,* [d] *Hee ſhall bee ſaued yet ſoe as by fire, no capitall but little ſinnes are purged.* And concerning prayers for the dead, hee ſaith, [e] *it is not to be doubted*

b De ciuit. Dei l. 20. c. 24. & l. 21. c. 13.

c Serm. 41. de Sanct. prope initium.

d 1. Cor. 3. 15.

e Serm. 32. de verb. Apoſt.

doubted that the dead are holpen by the prayers of the Church, and the ſauing Sacrifice, and by almes which are giuen for their ſoules, that God would deale more mercifully with them than their ſinnes haue deſerued. In the fowrth age, Saint Ambroſe in his interpretation of the foremenrioned place of Saint Paul, ſaith; [a] *But whereas Saint Paul ſaith, yet ſoe as by fire, hee sheweth indeed that hee shall bee ſaued, but yet shall ſuffer the punishement of fire, that being purged by fire hee may bee ſaued, and not bee tormented for euer as the infidells are with euerlaſting fire.* And Saint Hierome ſaith there are ſome, [b] *who may bee abſolued after death of lighter ſinnes, of which they die guilty, either being punished with paynes, or by the prayers and almes of their friends, and the celebration of Maſſes.* In the third age, wee shall finde S. Cyprian ſpeaking thus, [c] *It is one thing to ſtay for pardon, another to attaine to glory; one thing being* [d] *caſt into priſon not to goe out thence vntill hee doe pay the uttermoſt farthing, another thing preſently to receiue the reward of faith and vertue: one thing being afflicted with longe payne for ſinnes, to bee mended and purged longe with fire, another thinge to haue purged all ſinnes by ſuffering: to conclude, it is one thing to depend upon the ſentence of the Iudge in the day of iudgement, another thing to bee preſently crowned of the Lord.* In the ſecond age, Tertullian in agreement with the reſt, ſaith, [e] *In ſumme, ſeing wee vnderſtand that priſon which the Goſpell doth demonſtrate, to bee places below, and the laſt farthing wee interpret euery ſmall fault, there to bee punished by the delay of the reſurrection; no man will doubt but that the ſoule doth recompenſe*

a *Amb. in 1. Cor. 3.*

b *In Comment. in cap. 11. Prouer.*

c *Epiſt. 52. ad Antonianum poſt med.*

d *Math 5. 27.*

e *lib. de anima cap 58.*

*something in the places below, sauing the fullnesse of the resurrection by the flesh also.* And in his booke de corona militis, hee saith, [f] *wee make yearly oblations for the dead.* And a little after, [g] *If you require a law of Scripture, for these and other the like disciplines, you shall find none. Tradition is shewed thee for the author, custome the confirmer, and faith the obseruer.* And in the first age, Saint Clement speaking of Saint Peter, reporteth thus of him; [h] *His dayly preaching, amongst other diuine commandements, was this &c. euery one as far as hee vnderstandeth and is able, to loue God with all his heart, and his neighbour as himselfe, to relieue the poore, to cloath the naked, to visit the sicke, to giue drinke to the thirsty, to bury the dead, and diligently to performe their funeralls, and to pray and giue almes for them.*

f Cap. 3.

g Cap. 4.

h Clem. Ro. Ep. 1. de S. Petro prope fin.

Concerning Traditions, in the fift age, Saint Augustine saith, [i] *That which the whole Church doth hold, and is not instituted by Councelles, but alwayes retayned, is rightly beleeued not to bee deliuered but by Apostolique authority.* And Saint Chrysostome, [k] *It is manifest that the Apostles did not deliuer all thinges by epistle, but many thinges without writing. And aswell these as those are worthy of the same credit; wherfore let us esteeme the Tradition of the Church to bee beleeued. It is a Tradition, seeke no further.* In the fowrth age, Saint Basil speaketh thus, [l] *The opinions which are kept and preached in the Church, wee haue partly out of written doctrine, partly wee haue receiued by the Tradition of the Apostles, brought to us in a mystery. Both which haue the same power to piety, and no man contradicteth these, who hath but meane experience of Ecclesiastical*

i Lib. 4. de bapt. contra Donatist. cap. 24.

k In 2. Thes. 2. In 1. Thess. hom. 4.

l Lib. de Spirit. sancto c. 27.

ights. In the third age, [a] *wee muſt uſe Traditions* (ſaith Saint Epiphanius) *for all thinges cannot bee receiued from diuine Scripture, wherfore the holy Apoſtles haue deliuered ſome thinges by Tradition: euen as the holy Apoſtle ſaith, As I haue deliuered to you, and elſe where, ſoe I teach, and haue deliuered in Churches.* And in the ſecond age, S. Irenæus thus expoſtulateth; [b] *But what if the Apoſtles neither had left Scriptures vnto us, ought wee not to follow the order of tradition, which they deliuered to them to whom they committed the Churches?* And in the firſt age, Saint Dennys tolleth us, that, [c] *Thoſe firſt leaders of our prieſtly office, deliuered to us thoſe chiefe and ſuperſubſtantiall thinges, partly in writings, partly in vnwritten inſtitutions.* I could giue plenty of proofes in all other particulars; but as the [d] cluſter of grapes which was brought out of Canaan to the Iſraelites, was a teſtimony of the fruite the land brought forth: ſoe this ſmall parcell of antiquity taken out of their great ſtore, is proofe ſufficient that the moſt antient Church, euen in all the firſt ages, and the Scripture it ſelfe in the iudgement of thoſe Fathers, did teach the ſame doctrines that the Roman Church now doth, and hath had a perpetuall and vninterrupted ſucceſſion in thoſe doctrines, and her Paſtors; and is therfore the ſelfe ſame Church with the Apoſtles. A thing foretold by Daniel who calleth it [e] *a Kingdome which ſhall neuer bee diſſolued.* And in which the maxime of wiſe Gamaliel is verifyed; [f] *if this Counſell or worke bee of men it will come to naught, but if it bee of God yee cannot ouerthrow it.*

a *Hæreſ.* 61.

b *lib.* 3. *c.* 4.

c *Areopag. c.* 1. *Eccleſ. Hierarch.*

d *Numb.* 13. 23.

e *Dan.* 7. 14.

f *Act.* 5. 38. 39.

But amongſt the Proteſtant Churches I found no ſuch thinge; neither antiquity in their doctrine (but contrary wiſe their doctrine condemned by antiquity as I haue shewed before) nor yet in the body of their profeſſors. And although they alleage ſome places of the Fathers in proofe of their doctrines, yet they corrupt the meaning, as may eaſily appeare to thoſe, that deueſting theſelues of all intereſt, can and will indifferently examine the places; who ſhall finde that they make not for them. Nor indeed can they, for my former alleadged reaſon; namely, that if Antiquity had vnderſtood them ſoe, to wit, in the Proteſtant ſenſe, ſome or other would either haue reproued them for ſoe frequently elſewhere affirming the Roman doctrines (as Proteſtants confeſſe they did, as I haue shewed) or elſe for affirming thoſe Proteſtant doctrines, which were contradictory to them; which ſeeing they did not, it is manifeſt they belieued no ſuch contradictions in their writings, but vnderſtood thoſe places which Proteſtants alleadge, as Catholiques now doe, as making nothing to the Proteſtants purpoſe. But for their Catholique doctrines, it is manifeſt that they cannot bee interpreted to comply vith the Proteſtant religion; for if they could, why doe the moſt learned Proteſtants accuſe them of Popery? It is a rule of [a] Saint Auguſtine in the interpretation of Scripture, which is alſo as proper for the Fathers, and agreable to reaſon, that where there are many cleere places on the one ſide, and ſome few obſcure places on the other, the obſcure muſt giue place to the

[a] *De doct. Chriſt. lib. 3. cap. 25. 26.*

cleere, and bee reduced to an agreement with them in meaning; which rule if it bee obſerued, it will eaſily appeare whether the Fathers were of the Roman or the Proteſtant Church. As for the Antiquity of the body of the Profeſſors of the Proteſtant religion, in whom the antient Apoſtolicall Church hath her reſurrection, which like Epimenides (they ſay) fell asleepe when shee was yong, and waked not till shee was old, no man knowing what was become of her in the meane while, I could not indeed find it more antient than ſome very old men, ſomewhat aboue ſixſcore yeares; old Parre that died in England but few yeares agoe, might haue beene grand father to the religion, or at leaſt elder brother to the Father thereof Martin Luther, who in the yeare 1517. like a prodigious comet began to appeare, and engendring with the deuill, blaſted the beauty of the Spouſe of Chriſt, and filled the Chriſtian world with hereſy and bloud. And in the yeare 1529. Luther and his diſciples receiued the name of Proteſtants, from their proteſtation and appeale from the decree of the Diet of Spira; in which title, the nation of England (I thinke) doth more triumphe, than any of Luthers ofſpringe. And whereas they doe pretend, ſome of them, to haue alwayes had a Being before that time, it will fitly bee examined in the next marke of the Church, which is, viſibility. For the maxime of law will hold good in this caſe, *Idem eſt, non eſſe, & non apparere, it is all one, not to bee, and not to appeare.* For the preſent, ſeeing no more of them than yet wee doe, wee may ſpeake to

to them in the words of Tertullian [b] *Qui estis vos, vnde & quando venistis?* *who are you, from whence & when came you?* for either they are as young as Luthers Apostasie, or else older than Christ and his Apostles, euen Iewes, & soe old that the marke is quit worne out of their mouth.

b *Tertul. de præscript. c. 37.*

The next marke wee will seeke the true Church by, is Visibility; which was foretold by the Prophet [c] Esay, and Micha; *It shall come to passe in the last dayes, that the mountayne of the Lords howse, shall bee established in the top of the mountaynes, and shal be exalted aboue the hills, and all nations shall flow vnto it.* Also Ezek. 37. 28. *The nations shall know that I am the sanctifier of Israell, when my sanctification shall bee in the middle of them for euer.* And Saint Augustine ressembles it, according to the saying of our Sauiour, to [d] *a citty placed vpon a hill that cannot bee hid. And hee hath placed his tabernacle in the sun, Psal. 18. 6. that is in open view &c. his tabernacle, his Church, is placed in the sun, not in the night but in the day.* Tom. 9. in Epist. Io. tract. 2. And further saith of the Church, that, [e] *shee hath this most certaine marke, that shee cannot bee hid; shee is them knowne to all nations: the sect of Donatus is vnknowne to many nations, that then cannot bee shee.* To the children of the Church it is appoynted by Christs that for the redresse of their greivances, they [f] *tell the Church*; which were a deluſiõ, vnlesse the Church were alwayes visible. Who did also forewarne us against all obscure congregations, saying, [g] *If therfore they shall say vnto you, behold hee is in the desert, goe you not forth, behold hee is in secret places, beleeue it not,*

c *Esay. 2. 2. Micha. 4. 1.*

d *Math. 5. 14.*

e *Cont. Petil. l. 2. c. 104.*

f *Math. 18. 17.*

g *Math. 24. 26.*

Now according to these assurances, I found, that the Roman Church was alwayes and eminently visible, but the Protestant neuer eminent, and for the most part, not visible at all. Concerning the visibility of the Church of Rome, it is proued before, by those testimonies which shew the antiquity, and perpetuall continuance thereof, which cannot bee proued but with the granting of her visibility. Nor haue I found the Protestāts denying it, the thing being soe visible, that it leaues no place for obiections. But they thinke to wipe out this marke, by saying that it is not necessary to a true Church to bee alwayes visible; but others disliking that assertion, by reason of the absurdity thereof, doe affirme (to counterpoize the Roman) that the Protestant Church hath beene alwayes visible.

And first they that hold that the Church hath bee inuisible, and that therefore visibility is not a certaine marke of the Church, endeauour to proue it, by the example of the Church of the Iewes in the dayes of Elias, [a] who complayned that the Prophets were slayne, and hee only was left aliue, and God answered that there were left seuen thousand that had not bowed the knee to Baal. To which obiection I found the answer of Catholiques very true, namely, that this complaynt of Elias was vttered with relation to the Kingdome of Israell only, wherin Elias then was, and was persecuted by King Achab; but in the Kingdome of Iudah, the Church did florish, and was sufficiently knowne to him, and all men, vnder the raignes of [b] Asa and Ioshaphat, who rai-

a 3. Kings 19. 10. 18.

b 3. Kings 22. 41.

gned in Iudah when Achab raigned in Israell. At what time, the number of true belieuers was soe great, [c] that the men of war only, did amount to many hundred thousands. And wheras M^r Meade maketh reply to this answer, saying that the Church was invisible in the kingdome of Iudah also, in the dayes of Manasses, becaus it is sayd, [d] that Manasses set vp idolatry, committed all impiety, and caused Iudah and Ierusalem to erre; I answer that this comes short of a proofe; for although the kinges example in all cases, though neuer soe bad, haue a mighty influence on the people, yet this proues not but that the kingdome, or an eminent part, or at least a visible part both of Priests and people, was still vntainted; euen as it was in the dayes of the persecution of Antiochus against the Iewes, who set up the *Abomination of desolation*, the idoll of Olympicke Iupiter, in the temple, and compelled men to worship it. Besides if it were as hee would haue it, the case is much different betweene a very short time of the invisibility of the Church of the Iewes (for wee read in the same Chapter that Manasses quickly repented, and amended all) and the invisibility of the Protestant Church, which by their owne confessions was aboue a thousand yeares. Also the comparison betwene the Church of the Iewes and Christians is not equall; the new testament being established in [e] *better promises*, and therfore that may bee incident to the one, which is not to the other. Moreouer if there had beene this total eclips, it had relation but to the nation of the Iewes only, besides

c 2. *Chron.* 17. 14. 15. 16. 17. 18. 19.

d 2. *Chron.* 33.

e *Heb.* 8. 6.

beſides which were many other faithfull people, in all ages as appeareth by the examples of Melchizedek, *Iob*, &c. in the old teſtament; and in the new of Cornelius, and the Eunuch to the Queene of Candace, amongſt which the Church might bee viſible though amongſt the Iewes inviſible.

Others I haue heard ſay, that by Catholiques owne confeſſion, in the dayes of Antichriſt the Church ſhall bee inviſible. But I neuer haue read any Catholique that ſayd ſoe; but on the contrary, I haue found Proteſtants affirme[a] the viſibility of the Church and that vniuerſally euen all the dayes of Antichriſt, which makes againſt themſelues, if they account the Pope Antichriſt (as moſt of them doe) and themſelues the Church. Yet Doctor White contrary to his brethren, ſaith that[b] *in time of perſecution the true Church may bee reputed an impious ſect by the multitude, and ſoe not bee knowne by the notion of true and holy, nor can her truth bee diſcerned by ſenſe and common reaſon.* To which I anſwer, that as there are fower properties of Church-doctrine, ſoe there are fower notions of the Church. The firſt is to bee miſtreſſe of ſauing truth; and according to this notion, the Church is inviſible to the naturall vnderſtanding both of men and Angells: for God only and his Bleſſed ſee our religion to bee the truth. The ſecond is to bee miſtreſſe of doctrine truly reuealed by ſecret inſpiration: according to this notion (ordinarily ſpeaking) the Church is inviſible to almoſt all men that are, or euer were, the Apoſtles and Prophets only

a *Bullinger in Apoc. 20. Fulke againſt Rhē. in Theſſ. 2. ſect. 5.*

b *F. whites Reply p. 61. lin. 15. & 26.*

excepted. The third, to bee mistresse of doctrine which Christ and his Apostles by their preaching and miracles planted in the world: according to this notion the Church was visible to the first and primitiue times, but now is not. The fourth is to bee mistresse of Catholique doctrine; that is, of doctrine deliuered and receiued by full tradition and profession, all the aduersaries thereof (that are vnder the title of Christian) being diuided amongst themselues, and notorious changers; and according to this notion the Church is euer visible and sensible to all men, euen to her enemyes. Otherwise there is no ordinary meanes left for men to know what the Apostles taught, nor consequently what God by inspiration reuealed to them. And if shee, and the light of truth shee carryth with her should bee hidden and lost, wee must begin againe anew, from a second fountaine of immediate reuelation from God, and build vpon the new planting thereof with miracles in the world, by some new Apostles. And if this bee absurd; then there must euer bee in the world a Church visible, whose traditions are famously Catholique, and consequently shewing themselues to bee the Apostles, vnto all men that will not bee obstinate. And that the Church shall bee vniuersally visible euen in the dayes of Antichrist, may bee gathered out of the Scripture, Reuel. 20. 8. For shee shall then bee euery where persecuted, which could not bee, vnlesse shee were visible, and conspicuous euen to the wicked. And euen during the first three hundred yeares after Christ, wherin the Church

endured incomparably more vniuerſall and raging perſecutions than euer were; yet the [a]Century-writers, and ſundry others, doe take certayne and particular notice, of the Catholique Bishops and Paſtors, by name, in thoſe very ages; of their adminiſtration of the Word and Sacraments, and their open impugning of hereſies. And ſurely our Lord himſelfe had beene (which is blaſphemy to thinke of him who is the eternall wiſdome of the Father) the moſt imprudent of all law-makers, to haue a law ſoe obſcure, and expoſed to ſoe many ſuppoſitions, deprauations, and falſe expoſitions, whereto the malice of the heretiques of all ages hath ſubiected it, without leauing a depoſitory to keepe it, and a iudge to interpret it, or to leaue it to ſuch a keeper, and ſuch a iudge as ſhould bee inuiſible.

a *Magd. cent. 1. 2. 3. Oſiand. cent. 1, 2. 3. Fulke cont. Stapleton de ſucceſſ. Eccl. p. 246.*

Other Proteſtants I haue obſerued, who though they confeſſe the inuiſibility of their Church, yet they profeſſe the Being thereof; and aſſigne the place for it, to bee in the Roman Church, mixed like a great deale of ore with a very little pure gold, ſoe that it was not diſcernable. But this aſſignation of their Church ſeemed to mee very vnreaſonable; for either thoſe Proteſtants did profeſſe their owne faith or they did not; if they did, than doubtleſſe they were viſible, and the Roman Church would ſoone haue taken notice of them, as shee did in all ages of ſuch (though it were but one man) that differed from her. If they did not make profeſſion of their faith, what wretched ſonnes of feare were they, that to preſerue their temporall ſecurity durſt

not publiquely avow their owne Religion; but comply in all thinges with a religion (in their opinion) falſe and impious, and diſſemblingly doe all the externall acts thereof, and this, all their liues, for many generations ſucceſſiuely. This was not the part of a true Church, or of any true member thereof; who will ſurely die, rather than deny his Sauiour; as hee doth; who belieuing himſelfe to bee of the true religion, makes profeſſiō of that which hee deemeth to bee falſe. Nor did they fullfill the propheſie of Eſay concerning the true Church, which ſaith, [a] *I haue ſet matchmen upon thy walls, which ſhall neuer hold their peace day nor night.* But Doctor Feild hath a new fancy of his owne, which I neuer obſerued in any but himſelfe, who ſaith to this purpoſe; that before the ſeparation of the Proteſtants from the Church of Rome, the Church of Rome it ſelfe was the Proteſtant Church, and that the Papiſts were but a faction of the Court of Rome; an aſſertion ſoe groſly falſe, that all the world is a witneſſe againſt it, yea euen (I thinke) all other Proteſtants themſelues, and needs no confutation.

*Eſay 62. 6.*

Others taking all theſe pleas for inſufficient, doe affirme that their Church was in being, and in ſight alſo in all ages, but that through the iniury of later times no teſtimony thereof is now remayning, but that all their records through the violence of the Pope, and his clergie haue beene utterly ſuppreſſed. Of which vaine conceipt there is no proofe at all; and if the aſſertion without proofe will ſerue their turne, it may

ſerue alſo for any other Religion Chriſtian, or not Chriſtian, who if they pleaſe may ſay the ſame thing, but are neuer like to bee belieued by any man of common vnderſtanding. Beſides it thwarteth all experience, as appeareth by the example of Huſſe and Wickliffe, whoſe writinges are yet extant, of Charlemaines pretended booke againſt Images, and Bertrams concerning the Sacrament. Alſo by the decrees of Catholique Councells, and the large writings of Catholique Doctors, reciting and condemning all opinions contrary the Roman faith. Laſtly by the Eccleſiaſticall Hiſtoriographers of euery age, who make this the argument of their writings; yea euen from them, the Proteſtant [a] Centuriſts of Magdeburge, and others, doe recite the opinions mentioned and condemned in euery age by the Church of Rome; of which, ſome were the very ſame, that haue ſince beene reuiued by Proteſtants. Soe that the Church of Rome hath beene ſoe far from extinguishing their records, that shee hath beene the chiefe recorder of them and their doctrines.

[a] *Cet. Madg. Oſiand. Ep. Illyricus Catol. whitak. cont. Duraum p. 276. & 469*

The laſt and moſt valiant attempt of Proteſtants, is to affirme, that as the Church muſt bee alwayes viſible, ſoe theirs hath beene, in perſons diſtinct from the Roman Church; and thereby inuite vs to [b] *looke beyond Luther.* Which barren endeauour of theirs, hath beene like Peters fishing all night, and catching nothing. For they whom the Proteſtants clayme for their predeceſſors, were neither of their religion, nor yet alwayes viſible; there happening huge gaps

[b] *A Proteſtants booke ſoe entituled.*

betwixt them, nor can the Protestants by any art or industry bring both ends together. First they were not of the same Religion; for to bee of the same Religion or Church with another imports an agreement in all poynts of faith; for the truth of doctrine being of the essence of the Church, whosoeuer erres in any tittle thereof, hee ceaseth to participate of the soule of the Church, which is the Spirit of truth, and is but a dead member, one equivocally and in name, but not in truth. Wee see that the Arrians, Macedonians, and many other heretiques, were accounted, (and are soe by many Protestants) not of the Catholique Church, for one single error against faith: now the Protestants disagreeing in many poynts, not only from one another at this present, but from all that went before them, and that in poynts which they beleiue to bee reuealed in in the scripture, their only rule; are neither one Church amongst themselues at this present, nor any one of them one, with any society that hath gone before.

In particular, the Grecians whom they court vnto their faction, are no Protestants; for they hold damnable erros in the iudgement of Protestants; to wit, invocation of Saints, adoration of images, transubstantiation, communion in one kind for the sicke, with many others. Soe that Protestants are in great penury of professors of their religion before Luther, that are forced to call the Grecians in, as Protestants in essence; for they may euen aswell name the Pope himselfe. As for Iohn Husse and his followers who

brake out about the yeare 1400. and Protestants clayme to bee their predecessours in the Protestant religion, it is certaine that they were no Protestants, but hold such doctrines that if they were now in England, they should suffer as Papists. For they held [a] seuen Sacraments, [b] transubstantiation, [c] the Popes primacy, and the [d] Masse it selfe, as Fox in his *Acts and Monuments* acknowledgeth. No greater title haue they to Wicklife, who appeared about the yeare 1370. in whom some Protestants say their visibility was maintayned; for hee did visibly maintayne Popery, as [e] holy water, the [f] worship of reliques and images, the [g] intercession of the Blessed Virgin Mary, [h] the rites and ceremonies of the Masse, [i] all the 7. Sacraments, with all the poynts of Catholique doctrine now in question. Moreouer hee held errors in the condemnation whereof both Catholiques and Protestants doe agree, as that [k] if a Bishop or Priest bee in mortall sinne, hee doth not order, consecrate, or baptize. [l] That Ecclesiasticall Ministers should not haue tẽporall possessions. [m] Hee condemned lawfull oathes with the Anabaptists, & held many other pernicious doctrines. Let then any Protestant iudge, whether this man and his followers were Protestants or no. Then they ascend higher and clayme on Waldo a merchant of Lions who brake out of the sheepe fold aboud the yeare 1220. with his followers, as men in whom the Protestant Church was visible. But these men were no more of kin to the Protestants, than the former. For they held the [n] reall presence in the in the B. Sacrament for which they are reproued by Calvin, who there

a *p.* 216.
b *p.* 209.
c *p.* 217. *art.* 7. 8.
d *Luther in Colloq. Ger. c. de Missa.*
e *Vicleuus de blasphemia c.* 17.
f *Idem de Eucharist. c.* 9.
g *Idē in Ser. de assumpt. Mariæ.*
h *Idem de Apostasia c.* 18.
i *Idem in postill. sup. c.* 15. *Marci.*
k *Acts & Mon. p.* 96. *a. Art.* 4.
l *Idem p.* 96. *fine.*
m *Osiand. Epit. hist. Eccl. p.* 459. *art.* 43.
n *In Epist.* 244. *& p.* 450.

fore vnderſtood them in the Catholique ſenſe not in the Proteſtant. And the moſt eſſentiall doctrine of the Waldenſes was their extolling of the merit of [o] voluntary pouerty affirming all miniſters to bee damned that had rents and poſſeſſions, and that the Church perished vnder Pope Syluester, and the Emperour Conſtantine through the poyſon of temporall goods, which Clergy men began then to enioy (as they ſayd) againſt the law of God. Surely Proteſtants doe not account this an article of their faith. Moreouer the Waldenſes held [p] theſe Anabaptiſticall errors, that Children are not to bee baptized; That there is no difference betwene a Bishop and a Prieſt; a Prieſt and a Layman; that the Apoſtles were Laymen; and that euery Layman that is vertuous, is a Prieſt, may preach, and adminiſter Sacraments. That a woman pronouncing the words of conſecration in the vulgar tongue doth conſecrate, yea tranſubſtantiate bread into the body of Chriſt. That it is a mortall ſinne to ſweare in any caſe. That Magiſtrates being in mortall ſinne doe looſe in their office, and no man is to obey them; with many other abſurdities to tedious to bee recited. The like may bee ſayd of the Albigenſes; and alſo of Beringarius, who broached his hereſy about the yeare 1048. who was a Proteſtant but only in the poynt againſt tranſubſtatiation, which hee alſo recanted, and dyed a Catholique. And what doe any of theſe, or all theſe together avayle the Proteſtants? Euery one of them extending but to ſome part of time betweene this and the Primitiue

[o] *Illirians Catolog. Teſt. p. 1438.*

[p] *Idem Catol. teſt. p. 1502.*

ſaue Church, and is alſo but the example of ſome one or other priuat man, in whom the reuolt firſt began, who was firſt a Catholique, and beginning afterwards to hould ſome one or few poynts of the Proteſtant faith, continued in all other matters of controuerſie a Catholique.

By all which it appeares that none of theſe were Proteſtants, and that therefore in them the viſibility of the Proteſtant Church is not maintayned. And that if it were, yet ſeeing they liued at ſeuerall times, vnvnited by a line of time one to another, (but iumping ouer ſeuerall ages, againſt the law of nature which *non facit ſaltum*) and that therefore in the betweene ſpaces, there was an inuiſibility of the Proteſtant Chnrch; the mayne queſtion of their Churches perpetuall viſibility is yet vnſatisfied. Eſpecially when wee conſider that for about a thouſand yeares, which was the time betwixt Berengarius and the Apoſtles, the Proteſtants pretend to no pedeceſſors. As for the moſt primitiue Fathers whom they affirme to maintayne the Proteſtant doctrine, I haue in briefe ſhewed it bee falſe already, and they that will ſearch ſhall more largely find it ſoe. Alſo they all died members of the Roman Church. Soe that the Proteſtants haue not in them (to wit the Fathers) a viſible Church, diſtinct from the Roman, nor was the Roman theirs. From whence it is manifeſt that there is not any one Proteſtant Church in the world, that can ſhew her viſibility in any Kingdome, citty, poore country village, or particular perſon frō the Apoſtles time to Luther. The truth whereof Mr Wotton is not ashamed

to confeſſe, where hee ſaith, [a] *You will ſay, the*
*us where the faith and religion you profeſſe were held*
*Nay proue you they were held no where &c. and*
*what if it could not bee shewed? yet wee know by*
*the articles of our creed, that there hath beene alwayes*
*a Church, in which wee ſay, this religion wee now*
*profeſſe muſt of neceßity bee held, and with vs*
*it is no inconuenience to haue the true Church hid.*
*This ſtands you vppon to diſproue, which when*
*you attempt to doe by any particular records*
*you ſhall haue particular anſwer.* That
which ſaying, what can bee more ridiculous?
To preſume that their Church was alwayes
viſible (in the land of Vtopia ſure, where no
man euer ſaw it) becauſe it is the true Church:
whereas they should proue it the true Church,
becauſe it hath been alwayes viſible; the know-
ledge of her viſibility being much more eaſy than
of her truth, which is the maine thing in con-
trouerſie. And to require of Catholiques, proofe
that they were not viſible, by particular Records,
is extreame foolish; Records being the memo-
rialls of thinges that were, not of thinges that
were not.

[a] *His anſwer to a popiſh păphlet p. 11.*

All which conſiderations, shaking the confi-
dence of many Proteſtants, in the viſibility of
their Church before Luther, after they haue thus
fluttered vp and downe, finding (like the Doue
out of the Arke) no reſt for the ſole of their foote,
they at laſt fly to the Scriptures, and thinke to
pearch upon that; vnder whoſe obſcurity, and
their corruption of them, while they will admit
none to interpret them but thēſelues, they frame

what ſenſe they pleaſe, as any body elſe may doe, and with great confidence, but l ttle iudgement, (as all heretiques doe) aſſure themſelues thereof. But if they will allow the Fathers for good interpreters, as none but thoſe that are puffed up with the Spirit of pride, will refuſe to doe; then wee find (as I shewed before) that euen Chriſt and his Apoſtles were of the Roman, not the Proteſtant Religion, and the firſt Founders and publishers thereof. But Doctor White concludes thus, [a] *that this notwithſtanding, if Proteſtants bee able to demonſtrate by Scripture, that they maintayne the ſame faith and religion which the Apoſtles taught, this alone is ſufficient to proue them to bee the true Church.* But they that cannot by the markes of the Church ſet downe in Scripture, cleere themſelues to bee the true Church, doe moſt fondly appeale to Scripture to shew the truth of their particular poynts. For what more vaine, than to appeale from Scripture ſetting thinges downe cleerly, vnto Scripture teaching matters obſcurely, or not ſoe cleerly? Now no particular poynt of doctrine, is in holy Scripture ſoe manifeſtly ſet downe, as is the Church, and the markes whereby wee may know her. No matters about which the Scripture is more copious and perſpicuous than about the viſibility, perpetuity, amplitude the Church was to enioy; ſoe that as Saint Auguſtine ſaith, the Scriptures *are more cleere about the Church than euen about Chriſt.* in Pſal. 30. Conc. 2. and that, [b] the Scripture in this poynt is ſoe cleere, that by no sh ft of falſe interpretation it can bee avoyded, the impudence of any

a F. White Reply. p. 105.

b *De unitat. Eccleſ. c. 5.*

forehead, that will ſtand againſt this euidence, is confounded. [a] That *it is prodigious blindneſſe not to ſee which is the true Church.* For [b] God would haue his Church to bee deſcribed in Scripture without any ambiguity, as cleere as the beames of the ſun, that the controuerſy about the true Church being cleerly decided, when queſtions about particular doctrines that are obſcure, ariſe wee may fly to her, and reſt in her iudgement; and that this viſibility is a manifeſt ſigne, whereby euen the rude and ignorant may diſcerne the true Church from the falſe. What vanity then is it for Proteſtants not being able to cleere by Scripture the cleereſt of all poynts, to appeale vnto her for the cleering of other poynts, by leſſe euident places?

a *Tract.1.in 1.Ep Ioan.*

b *Aug. l 1. cont. Creſcō. c.33.& l 13. cont. Fauſt. cap.13.*

A fowrth marke of the Church is perſonall ſucceſſion of Paſtors, and their miſſion by ordinary calling; which is alwayes to bee found in the true Church; as is foretold by the Prophet Eſay, [c] *My Spirit which is upon thee, and the words which I haue put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from hence forth for euer.* And the Apoſtle ſaith of our Sauiour, that hee appoynted Paſtors and teachers in the Church, [d] *to the conſummation of the Saints, for the worke of the miniſtry, for the edifying of the body of Chriſt, till wee all meet in the vnity of the faith.* And this charge is not to bee vndertaken by vſurpation, but by lawfull calling and miſſion; as the Apoſtle ſaith, [e] *No man taketh to him ſelfe this honour but hee that is called of God, as Aaron was;* to

c *Eſay.59.2.*

d *Epheſ. 4. 11. 12.*

e *Heb. 5.4.*

visibly, and by peculiar consecration. And againe [a] *How shall they preach except they bee sent.* And our Sauiour saith, [b] *who soe entreth not by the doore into the sheepefold, but climbeth another way, is a thiefe.* And God in the old testament, reproueth those that went without mission, saying, [c] *I haue not sent these Prophets, yet they ran;* [d] *I haue not sent them, saith the Lord, yet they prophecie falsely in my name.* And this is a note of the Church soe pertinent, that Saint Augustine saith, [e] *The succession of Priests, from the very Seat of Peter the Apostle, to whom the Lord committed his sheepe to bee fed, euen to the present Bishopricke, doth hold mee in the Church.* And Optatus Mileuitanus reckoneth all the Roman Bishops from Saint Peter to Syricius, who then was Pope, to shew that the Church was not then with the Donatists, who by like succession could not ascend vp to the Apostles; and then hee addeth, [f] *Shew you the originall of your chayre, who challenge the Holy Church vnto your selues.* Now that this marke is found upon the Church of Rome, I know no man that denyeth. But the Bishops (where they are) and Ministers of Protestant Churches, cannot thus deriue themselues from the Apostles. The *Roman Church* indeed made Luther Priest, and gaue him commission to preach her doctrine, but to preach against her religion who gaue him order? That Commission seeing hee had it not from any Church, he had it either from himselfe, minting a religion out of his owne braine coloured with abused Scripture, which hee then proudly pretended to know better than all the Christian

a *Rom.* 10. 15.
b *Iohn* 10. 5.
c *Ieremy* 23. 21.
d *Ier.* 27. 15.
e *Lib. cont. Epist. Fundament. c.* 4.
f *lib.* 2. *cont. Parmenianum.*

g *Tom. 7. VVittēberg. fol. 228.*

world beside; [g] or from the deuill, with whom hee conferred, and vnto whose arguments hee yealded, as himselfe confesseth. Also the succession of the English Bishops, and Ministers was interrupted upon their pretended Reformation; the lawfull Bishops being turned out, and others preferred to their place, by the temporall authority of the Kingdome in chiefe; which had no power to choose or consecrate Bishops, and ordayne Priests. Or if they were at first consecrated by lawfull Bishops of the Church of Rome, as for their credit they pretend, yet they had not therby commission to preach their new doctrine differing from the Church of Rome; nor howsoeuer is their succession lawfull; for in a lawfull succession, it is required that the former Bishops bee dead, or lawfully deposed; but these conditions were not obserued in England, the Catholique Bishops being violently thrust out, by the Authority of Queene Elizabeth, assuming to her selfe the title of *head of the Church*, a thing neuer arrogated by any temporall Prince of the world, vntill her Father King Henry the eight gaue the example.

But it is worth the obseruation, that the Bishops and Priests of England, to maintayne the lawfullnesse of their succession, doe affirme that they were consecrated by Catholique Bishops their predecessors, which while they doe not proue, it shewes the interruption of their succession; and while they affirme, it shewes that that they belieue their succession and calling insufficient vnlesse they deriue it from the Church

of Rome; therebry acknowledging the Church of Rome the true Church, which they in their doctrine and dependance haue forſaken; and there can bee no reaſon to forſake the true Church vpon what pretence ſoeuer. For the errors of the Church of Rome are but ſuppoſed, and their reformation neither is but ſuppoſed, for they are infallibily ſure of nothing, ſeeing they hold their Church may erre, and ſoe for ought they certainly know, it did, in accuſing and forſaking the Church of Rome, and in their owne imaginary amendement, and inſteed of Chriſt, haue choſen Barrabas. And what can bee more inconſiderate, than to forſake the true Church by their owne confeſſion, vpon pretences, of whoſe truth theyare (by their owne, confeſſion alſo) vncertaine. For hee that confeſſeth hee may erre, in that wherin hee may erre (being an obiect of the vnderſtanding, not of the ſenſe) cannot bee ſure that hee doth not erre. And ſoe they are alltogether at a loſſe and a ground, not infallibly, no nor prudently ſure, of the leaſt tittle they affirme. They connot bee infallibly ſure becauſe they may erre, as themſelues confeſſe; they connot bee prudently ſure, ſeing there is a hundred voyces and iudgements of men for the Roman Church, to one for any Proteſtant Church. They had therefore done much more wiſely, to haue follwed the admonition of Saint Paul to Timothy, [a] *Depoſitum cuſtodi, keepe that which is committed to thy charge*; and what is that, ſaith Vincentius Lirinenſis? Hee anſwereth, [b] *It is that which thou art truſted with, not that*

a 1. *Tim.* 6. 20.

b *Cõmonit. adoers. har.* c. 27.

*which is found out by thee: that which thou haſt receiued, not which thou haſt deuiſed: a thing not of wit* (that is of thine owne fancy) *but of learning* (that is, which thou haſt learnt): *not of priuat vſurpation, but of publique tradition: a thing brought to thee, not brought forth by thee; wherein thou oughteſt to bee, not the author, but the keeper; not a Maſter, but a Scholer; not a leader, but a follower.*

As for their aſſertion, who ſay that Roman Catholiques and Proteſtants are all one Church, it is both falſe and foolish. Falſe it is, beeauſe the differing in any one poynt of faith propoſed by the Church, makes one party not to bee of the true Church; and it is certaine that the Church of Rome and England differ in many. Doth not the Church of England account the fower grand heretiques, whowere condemned in the firſt fower generall Councells, to bee out of the Church, and not one with her that condemned them? and they held each of them but ſome one or very few poynts different from the Church of Rome. Soe that either they muſt confeſſe themſelues alſo, not to bee one with the Roman Church, or elſe that all heretiques, are of it, which is abſurd; and contrary to the minde of Saint [d] Auguſtine, who ſaith *that neither heretiques nor Schimatiques are of the Church.* Proteſtants ſay that they that were condemned in thoſe Councells did indeed hold hereſies, and ſoe were not the Church, but their owne are truthes, and amendmēts of the doctrine of the Church; I anſwer, ſoe did thoſe heretiques alſo ſay, yea and proue it by Scriptures and Fathers,

[d] *De fide & Symbolo. c.* 10.

Fathers, in their owne ſenſe, and did belieue their doctrines to hee the pure word of God, as confidently as any Proteſtants in the world doe theirs; Proteſtāts cannot ſay more for themſelues than they did, and they were (ſome of them) as numerous and as learned as Proteſtants are; nor was there more authority againſt them than againſt the Proteſtants, which is, The Catholique Roman Church, guided by the Spirit of God, and the word of God written & vnwritten. Moreouer they were the parties accuſed, ſoe are the Proteſtants, it is not fit therfore that they ſhould bee the Iudges. If they ſay that they alſo accuſe the Church of Rome of errors, and therefore it is not fit that shee should bee Iudge; I anſwer, ſome body muſt, if euer wee will haue an end of controuerſie, and then whether the whole ſociety of Chriſtians, or ſome one or few men (for ſoe all hereſies began, and ſoe did the Proteſtant religion in one Luther) let any indifferent man iudge. Moreouer God hath made the Church the Iudge, ſaying *tell the Church*, and that is the Church of Rome, as thoſe Proteſtants muſt grant, who ſay they are one with it, and that it was the Church when they revolted from her. And to conſider the matter according to reaſon, ſeene in the practiſe of all ſocieties and bodies, whether Eccleſiaſticall or ciuill; if any one or few members, breake the law and rule of the whole, who ſhall iudge whether it bee well or ill done? Surely either the head, or the head and whole repreſentatiue body together. And this was the proceeding againſt Luther and the Proteſtants, in a

Generall Councell, by which they were condemned, and caſt out of the Church. Which iudgment if it bee not ſufficient; but that the condemned partie iuſtifying himſelfe by his owne bare affirmation, or interpretation of the law according to his owne particular fancy, contrary to the whole body whereof hee is or was a member, may bee admitted, what heretique or rebell will euer bee found guilty? or will not in deſpite of all mankind, bee accounted a true Chriſtian, and loyall ſubiect, and the ſoundeſt member of the whole body? Secondly it is both poore, and abſurd for Proteſtants to ſeeke for ſhelter and countenance, vnder that Church which they haue abandoned, diſgraced, and cruelly wounded, (though to their owne deſtruction;) thereby alſo cozeningly perſuading many people to keepe ſtill in the Proteſtant Church, while they thinke they are of the *Roman*, they being (as their new Maſters teach them) both but one Church.

But Catholiques, whoſe conſent it is very fit ſhould bee taken in this matter, acknowledge no ſuch vnion of Churches betwixt themſelues and Proteſtants; for Catholiques doe not allow their ordination, and conſecration of Biſhops, and Prieſts for good, which appeares, in that if a Prieſt of the Roman Church reuolt to the Proteſtant party, hee is allowed by them to bee a lawfull prieſt; but not ſoe, if a Proteſtant Miniſter returne to the Roman Church. Alſo ſome Proteſtants grant, that Roman Catholiques may bee ſaued in their Religon, but Catholiques doe not grant the like to Proteſtants; which they

would doe ſurely, if they thought they were all one Church. Beſides, the denying to communicate with each other, is a proofe, that in the opinion of both, they are not all one Church. And wheras Proteſtants magnifie their owne charity, in this kind conceipt of theirs, and accuſe Catholiques of the want therof, it is very idle; for the controuerſie about the meanes of ſaluation, and the Church wherin it is to bee had, is not to bee determined by the iudgemēt of charity, but of diſcretion. Catholiques iudge no particular man to bee damned, becauſe they know not the operations of God upon his ſoule in his lateſt minutes; but they iudge that all men out of the Roman Catholique Church are out of the road of ſaluation, becauſe they are aſſured therof by the word of God. And if to grant the poſſibility of ſaluation vnto others, bee ſuch a teſtimony of charity, as they conceiue; then ſurely Origen was of all men moſt charitable, who held that at the laſt, euen the deuills themſelues should bee ſaued; and yet I find no man agreeing with him in this charitable opinion. But the truth is, (as I conceiue) that Proteſtants are thus kind vnto Catholiques for their owne ends; which are, to prouoke Catholiques to shew the ſame fauour vnto them, that ſoe they may haue the better ſecurity in their way, by the concurrent opinions of others: and alſo for feare, leaſt by denying ſaluatiō to the Church of Rome, they cut of the hope therof from themſelues, who acknowledge no lawfull miniſtry, and by conſequence no Church, and

by consequence no saluation, but that which they deriue from the Church of Rome. Which seeing they doe indeed want, they are neither vnited with her, nor can iustly hope for saluation without her.

Another marke of the true Church is vnity in doctrine: of which it is sayd by Saint Paul, [a] *I beseech you that you all speake one thing, bee yee knit together in one mind, and one iudgement;* [b] *endeauouring to keepe the vnity of the Spirit in the bond of peace.* [c] *Continue in one Spirit and one mind:* [d] *of one accord and one iudgment.* Thus in the first times [e] *were the multitude of them that beleiued of one heart and one soule.* Thus our Sauiour prayeth (and no doubt was heard) [f] *that they may bee one*: and the effect of that prayer, wee see in the Church of Rome, and no where else. Thus also the Holy Ghost describeth the Church of Christ, saying, [g] *my doue is one.* And the want of this vnity is soe improper to God, that hee is therfore tearmed, [h] *the God, not of dissention but of peace.* And it is such an assured meanes to shorten continuance, that the Scripture saith, [i] *if you bite and deuoure one another, take heed that you bee not consumed one of another*; and that [k] *euery Kingdome diuided against it selfe shall perish.* And by the want of this marke of vnity, did the antient Fathers discouer the heretiques of their times. Saint Chrysostome saith, [l] *All Infidells that are vnder the deuill, are not vnited, nor hold the same thinges, but are dispersed by diuers opinions; one saith soe, and another soe, &c. in the same manner are the falsehoods of heretiques, whose*

a 1. Cor. 1. 10.
b Ephes. 4.3.
c Philip. 1. 27.
d Philip. 2. 2.
e Acts 4.32.
f Iohn 17. 11.
g Cant. 6.8.
h 1. Cor. 14. 33.
i Galat. 5. 15.
k Luc. 11.17.
l Op. imperfect. in Math hom. 20.

*ner hold the same thinges, but haue soe many opinions as there are persons.* To the same purpose speaketh [a] Irenæus, [b] Tertullian, and others. And this vnity I found apparantly in the Church of Rome; and the contrary as apparant amongst Protestants. Thus the antiēt writers doe wonderfully agree in all matters of faith; soe also doe all the decrees of all lawfull Councells, and Popes; though they were men liuing in seuerall ages, in seuerall countryes, and wrot in seuerall languages; And now also all Catholiques in the world, howsoeuer otherwise diuided by country, language, particular interest, ciuill dissentions, or war, yet agree exactly in all poynts of faith. And this becawse they haue a certayne compasse to steere by, to wit, the generall tradition of the Church, and the decrees of Generall Councells, who, they haue reason to belieue, doe preserue that which was deliuered by the Apostles; and if any doubt arise about the sense of Scripture, are better able to interpret it than any other persons; to which therfore they doe modestly and wisely submit their iudgements. But no such agreement was euer found, or can bee found amongst Protestants, or any sort of Heretiques. Saint Irenæus saith of Simon Magus his heresy, that it was [c] *diuided into seuerall sects.* Saint Augustine of the Donatists, that in his time it was [d] *cut into small threds.* And particularly the same is happened vnto Protestants, who soone after their separation from the Church of Rome, were diuided amongst themseleues, and haue euer sine soe continued, multiplying dayly in their diuisions;

a *Iren. l. 1. c. 5.*
b *Tertul. de præscrip. aduers. har. 42.*
c *Iren. l. 1. c. 21.*
d *lib. 1. de Bapt. c. 6.*

in ſoe much that euen in the one Kingdome of England, and euen in the one citty of London, there are very many, and in many particular houſes there are ſome different ſects of religion, each pretending to bee the true Proteſtant, and denying that title to the other.

Nor is there any meanes to reconcile their differences, but they are rather likely to grow more, and greater, as wee ſee at this day. For no ſect will acknowledge another its ſuperiour in matter of religion, nor ſtand to its iudgment, except it bee by force; no not any one particular perſon thinkes himſelfe obliged to ſubmit to the whole world; and therfore they vſe to ſay, *that they will not pin their faith vpon another mans ſleeue*; but all prerend to bee guided by the word of God, which each one will interpret for himſelfe, and accuſe all others of error ſoe far as they diſſent from him. And although ſects and hereſies doe firſt ariſe out of the Catholique Church, as the Apoſtle ſaith, [a] *There muſt bee hereſies*; yet the Church doth not looſe her vnity heereby; becauſe ſhee hauing a certaine touchſtone wherby to try them, namely, the iudgement of the Church; if they will not ſubmit to that, they are excommunicated, and by iudiciall ſentence cut of from that body, from which they firſt cut themſelues by misbeleife; as the Apoſtle ſaith, [b] *an hereticall man after the firſt and ſecond admonition auoyde*; and ſoe they preſerue the reſt of the body intire, and at vnity within it ſelfe. Soe that the hereſies doe not ariſe from the doctrine of the Church, but from the malice of the deuill. But amongſt Pro-

a 1. *Cor.* 11. 19.

b *Tit.* 3. 10.

teſtants the liberty of reading and interpreting ſcripture, and the examining and iudging the Preachers doctrine thereby, being giuen vnto euery ſeely ſoule, (as Doctor Bilſon ſaith, [c] *The people (are) diſcerners and iudges of that which is taught*, as with good reaſon they ought; for it was vpon this ground that they firſt ſeparated from the Church of Rome, vndertaking to bee iudges of her doctrine; and if the preſent clergie ſhould not continue this liberty to the people againſt themſelues, who are no more infallible than the other, nor can pretend to it, they would play very fowle play with the people, and inſteed of giuing them liberty of conſcience which they promiſed, only translate them from one tyrant ouer their conſciences (ſoe they cal'd the Church of Rome) vnto another, the Church of England) there muſt needs ariſe variety of ſects in religion, according to the various conceipt and apprehenſion of people, euen out of the very nature of this their doctrine, which is the ground-worke for all the reſt; and is the moſt exerciſed, in thoſe who are moſt converſant in the reading of Scripture, to wit, the Puritanes.

[c] *True diſference part. 2. p. 353.*

And in the many differences that are amongſt them, they call no generall Councells, nor indeed can they, by way of authority, no ſect acknowledging it ſelfe ſubiect to anothers iuriſdiction, if it bee vnder another temporall gouernour; but conſtitutes a Church by it ſelfe abſolute, and independāt. And in the variety of ſects in any one kingdome or gouernment, neither party beleeuing it ſelfe iuſtly ſubiect to another in mat-

ter of conſcience; and ſuppoſing themſelues alwayes in the truth, they thinke they are bound to maintayne that truth, with the hazard of their liues, and to oppoſe their lawful ſoueraignes in the defence thereof: and whenſoeuer they haue power they put it in executiō, and turne rebells for Gods ſake; as wee ſee many haue done heeretofore, and the English are now in the accurſed act. Nor can the men, vnder whoſe conduct the peope doe this, hope for more calme obediēce from them, longer thā by force they are ſubdued vnto it, vnleſſe they giue them that in poſſeſſion, which now they haue in hope, and for which they haue all beene vnited in their ſervice; to wit, liberty of cōſciēce to euery particular perſon, to bee of what religion ſoeuer hee ſhall make to himſelfe out of the bible, free, and independant on the iuriſdiction of any other. And with very good reaſon, for ſeeing they haue all shaken of Chriſts yoake, why ſhould any *man* put a yoake vpon another mans conſcience, and oblige him to belieue, or doe, or ſuffer that which is againſt *his* word of God? thus as their religion is diuiſible according to their ſeuerall ſenſes of the Scripture, ſoe kingdomes are diuiſible according to their religions: ſoe that there muſt ſtill bee diuiſion, either in religion, or in war for the defence thereof. Yea ſoe accuretly doth hereſy teach to run diuiſion, that it is meerly by accident that any two Proteſtants are of the ſame religion in any one poynt; for ſeeing they doe not oblige themſelues to agree in any one principle, but only the letter of the Scripture, and referre the interpretation to themſelues (As Chillingwoth

lingworth saith, *Let all men beleeue the Scripture, and that only, and endeauour to beleeue it in the true sense, and require no more of others,*) it is but by the constitution of their braines, and the graine of their fancie running the same way, that brings any two of them to an vnion in the same beliefe, concerning any poynt of religion; which constitution as it was accidentall in their generation, so it is dayly changeable by age, education, and many other occurrences; and so also as vncertaine for the future, as accidentall at the present. Thus all tends to diuision amongst them, through the very nature of their doctrines, and the method of knowing and preseruing them. And this diuision of theirs in doctrine and opinion, is the reason, why when I mention the beliefe of Protestants, I usually say, *some Protestants*, because they are not all of a mind, scarce in any one poynt wherin they differ from Catholiques. And some of them are so seely as to thinke, that if they themselues doe not beleeue such a poynt, no Protestant else doth, supposing all protestancy included in their owne brests; which indeed is nothing soe: only they haue reason, according to their principles to beleeue (as they doe) that that which euery particular man holds, is the true Protestancy, and ought to bee a rule to all the world beside. *Preface fine.*

The Catholique Roman Church hath in it the property of heat, and doth *congregare homogenea*, gather together thinges of the same kind, and *disgregare heterogenea*, separate thinges that are of different natures: casting out of her cõmunion

all sorts of heretiques. And on the contrary the Protestant religion hath the property of cold, which is *congregare heterogenea*, to gather together thinges of different natures, enfoulding vnder her name a miscellane of religions, & freezeth them all together, and withall makes them soe brittle, that euery chance breakes them into smaller sects & sub-diuisions, which in the end will be the destruction of the whole, as it hath beene of all foregoing heresies. And this truth, S^r Edwin Sandys, a learned Protestant confesseth, saying,

a Relatiõ of Religion of the VVesterne parts.

[2] *The Papists haue the Pope as a common father, aduiser, and conducter, to reconcile their iarres, to decide their differences, to draw their Religion by consent of Councells vnto vnity, &c. whereas on the other side, Protestants are like seuered or rather scattered troupes, each drawing aduerse way, without any meanes to pacifie their quarells, no Patriarch one or more, to haue a common superintendency or care of their Churches, for correspondency and vnity: no ordinary way to assemble a generall Councell on their part, the only hope remayning euer to assuage their contentions.* Of which seeing there is no hope, the sword must bee the Vmpire. Which if it should in England prevayle on the Puritane side (which God forbid) I thinke I may without rashnesse, say that it falls out by the iust iudgment of God, that they that cast out the Catholique religion, and Catholique Bishops their predecessors, upon pretence of the reformation of errors, which they discouered (as they sayd) by the pure word of God, are upon the same pretences cast out themselues; and are forced to say with Adonibezek in the first of the

booke of Iudges, *as I haue done, soe God hath rewarded mee.* Soe true a rule it is, that *hee that practiseth disobedience to his superiours, teacheth it to his inferiours.*

But the Protestants say that they doe not differ from one another in fundamentalls, no not from the Catholiques, soe much at vnity with all the world doe they professe to bee. The impertinency of their distinction of fundamentalls and vnfundamentalls I haue before discouered; and little reason haue they to vse it in this case. for to my apprehension all their differences are in fundamentalls, yea all that they believe they account fundamentall. For the Church of England saith in her sixt Article, *that whatsoeuer is not read in Scripture, nor may bee proued therby, is not to bee required of any man, that it should bee believed as an article of faith, or bee thought requisite or necessary to saluation*: and as nothing but what may bee proued by the Scripture is by her accounted necessary to saluation, which is the same with fundamentall; soe I suppose that all that can bee proued by the Scripture is necessary to saluation, men in their owne opinion; for I thinke they will not say, but that it is necessary and fundamentall to believe God, in all that hee saith, whether the matter bee great or small; now Protestants professing to believe nothing necessarily but what may bee proued by the Scripture, and their differences being in the thinges which they believe, it followes, that their differences are in thinges which are proued by Scripture, that are the pure word of God, and them eaning of the Holy Ghost,

(as they vse to speake) and therefore must needs bee (in the seuerall opinions of them that hold them) fundamentall, and necessary to saluation.

To instance in some particulars of their disagreement (for to speake of all, were to enter into a Labyrinth) First concerning Scripture it selfe, I thinke they will grant it is a fundamentall poynt, I am sure their learned Hooker doth soe, who saith [a] *Of thinges necessary, the very cheife is to know what bookes wee are bound to esteeme holy*, and as sure I am, that in this there is great disagreement; for the Lutherans doe deny (besides those bookes of the old testament which the Caluinists also deny) [b] *the second epistle of Saint Peter, the second and third Epistle of Saint Iohn, the Epistle to the Hebrewes, of Saint Iames, of Saint Iude, and the Reuelation*; all which the Caluinists and the Church of England doe vndoubtedly belieue to bee the word of God. And if they disagree about their Prime Principle, how can agreement bee expected in the thinges that they deriue from thence? Secondly concerning their translation of Scriptures, in the truth whereof consists the truth of Gods word, to those that vnderstand it not but as it is translated; very great are the disagreements, and bitter the reprehensions betweene Luther and Zuinglius, betweene Caluin and Molineus, betweene Beza and Castalio, betweene legall Protestants and Puritanes of England; each party cõdemning other translation. I will instance chiefely in the English.

a *Eccles. Pol. lib. 1. sect. 14.*

b *Chemnit. exam Conc. Trid part. 1. pag. 55. also Enchyrid. p. 63.*

The Ministers of Lincolne Dioceſſe, in a booke deliuered to King Iames, being an abrige-

ment of their grieuances, say that the English translation of the Bible is, [c] *a translation that taketh away from the text, that addeth to the text, and that sometimes, to the changeing or obscuring the meaning of the Holy Ghost.* And Braughton the great linguist, in his aduertisement of corruptions, telleth the Bishops, that *their publique translation of Scripture into English, is such, as that it peruerteth the text of the old testament in 848. places, and that it causeth millions of millions to reiect the new Testament, and run into eternall flames.* And yet the translators of the Bible, and the Bishops were of another mind; or else surely they would not haue commended it to the use of the people. And what a wofull condition were the people in, who must bee guided by such a Bible, in which either there was certaine falshood, or they were not certayne that it was the truth. Secondly the Reall presence of Christs body in the Eucharist by consubstantiation, and to the bodily mouth of the receiuer, is affirmed by the Lutherans, but denyed by the Caluinist. Thirdly that Christ descended into Hell, which is an article of the Creed, is affirmed by Hill in a treatise of that subiect, and by Nowell, and by many Protestants; but it is denyed by Carleil, in a booke written to that purpose, and commonly by all Puritanes. Fowrthly Euangelicall counsells are affirmed by [d] *Hooker*, but are denyed by [e] *Perkins* and most of the Church of England. Fiftly concerning the head of the Church, or the supreame gouernour in causes Eccleſiasticall (which one would thinke a fundamentall matter) the Church of England holdeth

[c] *pag.* 11. 13. 14.

[d] *Eccles. Pol. l.* 3. *sect.* 8. *p.* 140.

[e] *Reformed Cath. p.* 241.

that the King, or Queene (when the Kingdome is gouerned by a Woman) is the head thereof; but the Church of Heluetia saith, [f] *wee acknowledge no other head of the Church but Christ*, and that hee hath no deputy on earth; and many there are in England of the same opinion, who are not affrayd to say soe now, though it bee by law a capitall offence. Sixtly the gouermēt of the Church by Bishops, one would thinke were a fundamentall poynt, for it is affirmed to bee *iure diuino*, *by diuine law*, by many Protestants in England; and particularly Bishop Hall wrot a booke (a few yeares since) to that purpose; and yet this is denyed by a great party in England, as the Bishops by woefull experience doe know. A hundred other differences might bee named, in the maintenance whereof, bookes haue beene written one against another, oue side holding with the Catholiques; soe that there is scare any poynt of Catholique doctrine, but is maintayned by some or other Protestants, and amongst them all, almost the whole Catholique doctrine; if therfore they differ from the Church of Rome, they differ from one another. And that their differēces are not light but about most important matters (in their owne opinions, being about matters (as they conceiue) reuealed in the word of God, to which all men are bound to adhere,) euen their pursuit of those differences doth plainly demonstrate; which stretcheth to the [g] condemning of one another for heretiques, [h] and banishing each other from their seuerall territories, [i] forbidding the reading of each other bookes, imprisoning of their persons,

[f] *Harmony of Confess. p. 308. & forward.*

[g] *Luther cont. Articulos Louan. thes. 27.*

[h] *Osiander Epit. Eccles. hist. cent. 16. parte altera p. 805.*

[i] *Hospi. hist. Sacrament. part. altera fol. 393. 395. 397. 398.*

nd finally breaking into open armes one againſt nother. And are not all theſe tragicall particu-ars (to our infinite griefe) new acted on the ſtage f England? and the chiefe pretence is Religion. And ſurely they are guilty of extreme folly, that will fight to the fundamentall ouerthrow of them-ſelues and families (and for ought they know of the whole Kingdome) for matters which they hold not-fundamentall.

But the Proteſtants thinke to wipe off this ſtayne of diſagreement by retorting it upon the Catholiques, accuſing them of as great diſagree-ment as is amongſt themſelues; which when I conſidered, I found altogether impertinent. For amongſt Catholiques there are two ſorts of poynts, ſome defined by the Church in a Ge-nerall Councell, and ſoe infallibly certaine; others not defined; in the former they all exactly agree, in the latter each man followeth the direction of his paticular reaſon. Like vnto this, there is a-mongſt Proteſtants certaine articles (as they call them) which are agreed upon in each ſeuerall dominion of Proteſtants, which are ſet downe in their *harmony of Confeſſions*; concerning which, firſt it is to bee noted, that there is great diſagree-ment in generall betwixt their Churches, they neuer meeting altogether in any one Councell to determine any one thing; ſoe that they are not united in any one poynt by conſent. Then in par-ticular dominions the decrees that they publish are not firmely belieued by all vnder thoſe do-minions, but are accounted as directions only, not obligations; and therfore in England many

both of the people and clergie alſo, doe deny ſome one, ſome another particular, according to their pleaſure; and yet the Generall Church of Proteſtants, and the particular of England, doth ſuffer men, teaching & profeſſing contrary doctrines as poynts of faith, to abide in her communion, and paſſe vnder the name of *Proteſtants*. And ſeeing that of contrary doctrines one ſide muſt needs bee falſe, while the Proteſtant Church permits both ſides to bee preached as matter of faith, and the word of God, shee knowingly ſuffereth the profeſſion of falſe doctrine, and ſoe is the mother of falshood as much as truth, and therfore cãnot bee the true Church. The Church of Rome doth not ſoe, but if any preach, or profeſſe contrary to that which is decreed, shee shutteth them out of her communion, and diſinherits them of the tittle of *Catholique*. As for other poynts, which are without the compaſſe of her decrees (wherin there is a mighty latitude according to the extent of mens reaſons) shee permits euery man to hold as his particular vnderſtanding shall direct him. The Puritanes will haue all gouerned by the written word of God; The Chillingworthians will haue all guided by particular reaſon, and both ſorts differ amongſt themſelues. The Church of Rome more wiſely, in matters of faith and Religion is directed by the word of God, either written, or vnwritten, and therin her children neuer differ: or if they doe are renounced; in ſchoole poynts and thinges vndefined her children are guided by their particular reaſon; and heerin they doe

and may

may differ, yet without diſunion, aſwell as in poynts of Philoſophy.

For ſchoole-poynts are not poynts of Religion properly; for religion is deriued *a religando from binding*; but in Schoole-poynts men are not bound to the beliefe of either ſide, but haue free liberty to hold, or change, as they thinke they haue cauſe, vntill it bee otherwiſe determined by a Councell. And this may bee done, without the leaſt imputation of diuiſion, as Saint Auguſtine ſaith,[a] *Diuers men bee of diuers iudgements, without breach of peace, vntill a generall Councell allow ſome part for pure and cleere.* And thus doth hee excuſe ſaint Cyprians diſagreement and error concerning the rebaptizing of ſuch as were baptized by heretiques, ſaying that himſelfe durſt not haue condemned the ſame [b] *vnleſſe I had beene conuinced with the moſt agreeable authority of the Catholique Church, to which Cyprian himſelfe no doubt would haue yealded, if at that time the truth of the queſtion had beene made cleere and manifeſt by a Generall Councell.* Which ſome refuſing to doe, after that that opinion of Cyprians was by a Councell condemned; to ſhew the difference betweene holding againſt a poynt defined, and not defined, Vincentius Lyrinenſis thus breaketh out, [c] *O admirable change, the authors of one ſelfe opinion, are called Catholiques, and the followers of it heretiques!* Secondly there is in doctrines a difference betweene the concluſion or poynt of faith it ſelfe, and the reaſon or manner thereof; in the former of theſe, vnity is required, and is performed moſt exactly amongſt Catholiques; but in the latter

a *De Bapt. cont. Donat. l. 1. c. 18.*

b *De Bapt. cont. Donat. l. 2. c. 4.*

c *cap. 9.*

which concerneth but the reaſon of that concluſion, which reaſon is for the moſt part reduced to ſome Scholaſticall ſubtilty, learned men haue in all ages, and may without breach of vnity maintayne their difference. For although all men bee bound to the decree'd poynt of faith, yet they are not ſoe to the reaſon and manner thereof, vnleſſe the ſame alſo bee defined by the Church.

And heerby is anſwered all the obiections of Proteſtants concerning the diſagreement of Catholiques, as of the Thomiſts and Scotiſts concerning the Conception of our bleſſed Lady; of the Dominicans and Ieſuites about the concurrence of Grace and Freewill, with ſuch like, in which the Church hath not yet interpoſed her decree. And ſome Proteſtants affirme (out of their profound politicall inſight) that ſhee neuer will; and that becauſe (forſooth) ſhee dares not; out of feare to diſpleaſe ſoe mighty a party, as each opinion hath. And yet they know, that the Church was not affrayd to decree againſt the opinions of Luther and his brood, notwithſtanding ſhee loſt ſome kinges, and much people thereby; but the loſſe was not only hers, but theirs much more; ſhee loſt ſome incurable members, but they loſt themſelues. And doubtleſſe when ſhee ſeeth it meete to determine any of the controuerſies amongſt the learned, ſhee will doe it without any feare, but of God. In the meane time wee ſee that their differences of opinions breed no more diſturbance in the Church, nor rancor amongſt themſelues, than their different

colours and shapes of apparell. Brotherly charity is not violated amongſt them: they willall goe to the ſame Church, they will communicate together, and confeſſe to one another; nor is there any of them but if hee bee asked, will ſay, that hee will ſtand to a Generall Councell in any of the poynts of difference amongſt them, and ſubmit his iudgement to hers. But Proteſtants haue no Councells, nor any authority to call a Councell out of the extent of their temporall dominions; the articles of Religion which they haue agreed upon apart, are very different one from another, as may bee ſeene in their *Harmony of Confeſſions*; nor in the ſame Dominion will they ſtand to any determination of conuocation, Synod, or aſſembly, further than it decrees according to the word of God, of which euery one will bee a iudge for himſelfe. And in the meane time they violate brotherly charity, make ſchiſmes and ſeparations one from another, refuſe to goe to Church, or communicate together, and in defence of their differences, wage warre one againſt another. Soe that their *Harmony of Confeſſions* may more truly bee called, *the confuſion of Confeſſions*: and their *Churches* the *tumults of Religion*.

The greateſt vnion they haue is not in beliefing, but in not belieuing; (though therin they are not exact, as I haue shewed before:) their faith (as they call it) being for the moſt part negatiue, conſiſting in denying what Catholiques affirme; as denying and not belieuing the infallibility of the Church, the Reall Corporall pre-

ſenſe, ſeuen Sacraments, Inuocation of Saints, Purgatory and prayer for the dead, with many other, abating their poſitiue faith almoſt to nothing: now not-belieuing is not belieuing; and their profeſſion and vnion in the moſt, is not of faith, but of infidelity. And for their poſitiue beliefe, I thinke it conſiſts in two Articles only, That there is a God, and that, Ieſus Chriſt died for the ſinnes of the world; and whoſoeuer affirmeth more than this, it will bee no hard matter to find ſome other Proteſtants that will deny it. what vnion then is there amongſt them, but that which was betwixt Symeon and Leui, to bee brethren in euill? and in writeing the Articles of their Religion, as Draco did his lawes, in blood? For what nation is there, where the Proteſtant Religion hath ſetled her foote, where they did not in the ſetling thereof fill their hands with blood? And by rebellion and vnutterable cruelties propagate (as they thought) the Goſpell of peace? The Kingdome of England only excepted, where the change was made by the Princes. Which change not hauing gone far enough from the Catholique Romã Religiõ, the people hauing got the ſword into their hands, doe now attempt (according to the patterne of all their fellow Proteſtants) to make a ſecond reformation, with ſuch witty rebellion and cruelty, (the only thinges wherein they did euer exerciſe any wit) that as no poſterity will bee able to imitate, ſoe no poſterity will keepe it ſilẽt; but blazon it throughout the world, to their eternall infamy; when the Religion, their idoll to whom they ſacrifice

all this humane blood, shall bee sunke (from whence it came) to hell.

Another marke of the Church is miracles; of which our Sauiour saith [a] *Hee that belieueth in mee, the workes that I doe hee shall doe, and greater*; of which words, the marginall notes of the English Bibles printed 1576. say, *This is referred to the whole body of the Church, in whom this vertue doth shine for euer.* And againe Christ saith, [b] *These signes shall follow them that belieue; in my name they shall cast out deuills, they shall speake with new tongues; they shall take up serpents, and if they drinke any deadly thing it shall not hurt them; they shall lay hands on the sicke, and they shall recouer.* In soe much that Saint Augustine reckoneth this (amongst many thinges forementioned) that holds him in the Churches bosome, saying, [c] *The consent of people and nations retaynes mee: the authority begun by miracles, nourished by hope, increased by charity, confirmed by antiquity, retaynes mee: the succession of Prelats since the Sea of Peter (to whom our Lord consigned the feeding of his sheepe after his resurrection) to the present Bishops Sea, retaynes mee: and finally the very name of Catholique retaynes mee, which not without cause, this Church alone amongst soe many and soe great heresies, hath soe maintayned, as when a stranger askes where they assemble to communicate in the Catholique Church, there is no heretique that dare shew him his owne temple, or his owne howse.*

a *Iohn* 14. 10.

b *Mar.* 16. 17. 18.

c *Cont Ep. Fund. c.* 4.

Now concerning miracles the Protestants say that they are ceased, and it is true; to wit, amongst them, since they ceased to bee members of the true Church; and is therfore a signe that they

haue ceaſed to bee ſoe. For this promiſe hath no limitation of time, but is to continue for euer in the Church. Nor doe they proue the contrary by Scripture; and if they cannot proue it by Scripture, according to their owne principles they are not to bee beleiued. And whereas ſome doe alleadge Fathers and Schoolemen to proue that miracles are ceaſed; they ought to diſtinguish, and to knowe that there are two manners of being of miracles, to wit, ordinary and extraordinary; concerning which three thinges are affirmed. First [a] that in the primitiue Church miracles were abſolutely neceſſary for the planting of the Goſpell in the world; and then the guift of miracles was ordinarily annexed vnto the miniſtry of preaching, ſoe that [b] moſt Chriſtians commonly had that guift in one kind or other. Secondly that ſince the planting of the Goſpell by 12. fishermen, which was the miracle of miracles, no further miracle is abſolutely neceſſary for men vnto whom this is knowne; and therfore the guift of miracles is ceaſed to bee ordinarily annexed to the office of preaching, or common almoſt to all Chriſtians, as before it was. Thirdly notwithſtanding this; in all ages there were, are, and euer shall bee ſome ſpeciall places and perſons extraordinarily endued with the guift of miracles, for the comfort of Chriſtians, and conuerſion of remote nations, to whom the fame of the first miraculous planting of our religion is not come: and of miracles of this kind, [c] the writings of the Fathers and all Chriſtian hiſtories are full. In ſoe much that Saint Auguſtine hauing

a *Iohn 5.36. Acts 4. 29. 30.*

b *1. Cor. 12. 28. Acts 8. 17.*

c *Aug. de ciuit. lib. 22. c. 8. Greg. Dial.*

mentioned many miracles, saith, [c] *what shall I doe? I am not able to remember all that I know, and doubtlesse sundry of ours, when they read these, will grieue that I haue omitted soe many, which likewise they know aswell as I.* And concludeth that it would require many bookes to set downe the miracles of healing done only at the monument of Saint Stephen. [d] Many miracles also were done by Saint Augustine the monke, who being sent from Pope Gregory aboue a thousand years agoe, conuerted the Kingdome of England, the third time, to the Roman Catholique faith. Yea many miracles were done in seuerall ages, and seuerall places by Roman Catholiques, by the confession of Protestant writers themselues; in soe much that the Centuriists of Magdeburge, doe make report thereof in their thirteenth chapter of euery seuerall century, for thirteene hundred yeares after Christ, out of the credible writers of those seuerall times. In particular [e] Saint Francis, and Saint Dominicke, and other holy men about their times, did abound in miracles; also Saint Catherine of Sienna, and Saint Bernard who being a Roman Catholique, is yet acknowledged by [f] Whitaker for a true Saint. Soe did [g] Saint Xauerius in his conuersion of the Indies of late yeares; and many other Romish Priests in the conuersion of the Kingdome of Congo in Africa; and the same soe credible, that they are published to the world by Protestants themselues.

I will instance in some few, that haue beene done in confirmation of some particular poynts

c *Ibid.*

d *Beda hist. l. 1. c. 26.*

e *Antonius 3. part. hist. tit. 23. 24.*

f *De Eccles. p. 369. post med.*

g *Hackluit Nauigat. vol. 2. part. 2. p. 88. and Abraham Hartwell in Report of the Kingdome of Cõgo, in the Epistle.*

of the Roman faith. Concerning prayers to Saincts, Saint Auguſtine ſaith, [a] that a deuout woman called Palladia being diſeaſed, did, in the preſence of him and others, pray to Saint Stephen, at his monument, and was preſently made whole. Concerning Images, Euſebius reporteth, [b] that the woman mentioned in the Goſpell whom our Sauiour cured of a bloody-flux by the touch of the hem of his garment, erected the Image of our Sauiour, at the foote whereof there ſprange vp an herbe, which when it grew ſoe high as to touch the bottome of the garment of the image, had power to cure all diſeaſes. [c] Athanaſius alſo, [d] and Gregorius Turonenſis make mention, that vpon violence offered by the Iewes to the Image of Chriſt, blood did miraculously iſſue from thence. The miracles done by the ſigne of the croſſe, by the report of the Fathers, are almoſt infinite; in ſoe much as [e] Couell the Proteſtant, in his anſwer to Burges ſaith, *No man can deny but that God after the death of his ſonne, manifeſted his power to the amazemet of the world, in this contemptible ſigne, being the inſtrament of many miracles*. Concerning the neglect of confeſſion wee read diuers miracles in [f] Saint Bede. Saint Francis and Saint Dominike preached againſt the Albigenſes, who denyed purgatory, prayer for the dead, Confeſſion, Extremevnction, the Popes authority, Indulgences, Images, ceremonies, traditions, with many other, and are by the Proteſtants claymed for their predeceſſors in the Proteſtant faith; they wrought many miracles, whereof one of Saint Francis is moſt notable

a *de ciuitat. Dei lib. 22. cap. 8.*

b *Euſeb. hiſt. lib. 7. c. 14.*

c *De Paſſione imaginis Chriſti in Berito alleadged in the 2. Counſell of Nice Act 4.*

d *De gloria Martyrum lib. 1. c. 22.*

e *pag. 138.*

f *Hiſt. lib. 5. c. 14.*

notable to this purpoſe, and is recorded by Mathew Paris (an approued author amongſt Proteſtants) who thus relateth it. [a] *The fifteenth day before his death, there appeared wonnds in his hands and feete, freshly bleeding; ſuch as appeared in the Sauiour of the world hanging on the croſſe. Alſo his right ſide appeared ſoe open and bloody, That the inward parts of his heart were to bee diſcerned; whereupon there repayred to him great ſtore of people; amongſt whom the Cardinalls themſelues demanded of him what this ſight imported: to whom hee ſayde, This ſight is therfore shewed in mee to them to whom I preached the myſtery of the croſſe, that you may beliene in him who for the ſaluation of the world ſuffered upon the croſſe theſe wounds that you ſee; and that you may know mee to bee the ſeruant of him whom I preached, &c. and to the end that you may without doube perſeuere in this conſtancy of faith, theſe wounds which you ſee in mee ſoe open and bloody, ſhall immediatly after I am dead bee whole, and cloſe like to my other flesh.* Afterwards hee yealded up his ſoule to his Creator without all anguish or payne of body; and being dead there remayned no markes of his fore-ſayde wounds. Laſtly for confirmation of the Reall Preſence, It is reported that in a towne called knobloch, in the yeare 1510. one Paul Forme a Sacrilegious perſon, went ſecretly into the Church by night, brake the Pyx, and ſtole from thence two conſecrated Hoſts, one of which hee ſould to a Iew, who in diſdainfull malice ſayd, If thou bee the God of Chriſtians manifeſt thy ſelfe? and there-upon pierced the ſacrament with his dagger; where-upon bloud

[a] *Hiſt. p.* 329.

did miraculouſly flow forth. This miracle was ſoe publique and euident, that thirty eight were thereupon apprehended, and burned in the Marquiſate of Brandenburge, and all other Iewes banished out of the ſayd territory. And this is reported for credible, not only by [a] Catholique, but by [b] Proteſtant writers.

If I should vndertake to ſet downe all the miracles that haue beene done in the Catholique Church, I might ſay as Saint Iohn did of our Sauiours doings, that if they were all written, [c] *the whole world could not contayne the bookes.* To all which Proteſtants anſwer, as the Blaſphemous Iewes did to our Sauiour, that they were done by the deuill. To whom Catholiques cannot giue that anſwer our Sauiour did, [d] *If I by Beelzebub caſt out deuills, by whom doe your children caſt them out?* For your children caſt out none. And truly I beliue that they that doe thus accuſe the miracles done by ſoe many holy Catholique men and women, would haue done the ſame to our Sauiour, if they had liued in his dayes. For miracles being the laſt and higheſt proofe of other things, can haue no proofe for themſelues, but the euidence of ſenſe vnto them that ſee them, and their teſtimony and report vnto others. But if (as Proteſtants ſay) the miracles of Catholiques were done by the deuill, how were they miracles? For the deuill can doe none, though hee can doe wonders; and if they were miracles, how were they done by the deuill? Now that they were miracles many Proteſtants doe grant, and therfore Chillingworth, the Paragon of Proteſtants,

a *Surius in Chron. Pontanus lib. 5. rerum memorabilium.*
b *Ioann. Manlius loc. Com. p. 87. Oſiander Epit. cent. 16. c. 14. p. 28. fine.*
c *Iohn 21. 25.*
d *Math. 12. 27.*

doth alſo confeſſe that they are done by God; whence any reaſonable man would infer, that his next word would bee, the profeſſion of himſelfe a Roman Catholique, in which Church God worketh miracles, the laſt and higheſt motiue of beliefe. But inſteed heereof (O the accurſed power of the deuill!) hee belcheth forth the moſt blaſphemous ſpeech againſt God, that euer ſtrucke the tender ſenſe of a pious eare: and ſaith, [a] *that it ſeemes not ſtrange to him, that God in his iuſtice ſhould permit ſome true miracles to bee wrought to delude them, who haue forged ſoe many to delude the world.* As if God the Father of truth, would ſet his ſeale, which is miracles, to confirme falshood, to delude the ſoules of men into ſin, and ſoe change titles with the deuill, and bee the father of lies, and deceiuer of mankind: Than which what can bee imagined more hellish. More true and pious was the saying of Nicodemus, and appliable to our workers of miracles; *wee know that thou art a teacher come from God, for no man could doe theſe miracles that thou doſt, except God were with him.* Iohn 3. 2.

a *In the preface of his booke, fine.*

But wee may take up the Complaynt of the Prophet [b] Eſay; *who hath beleiued our report? and to whom is the arme of the Lord reuealed?* Proteſtants will not beleiue theſe thinges; and in matter of proofe Catholiques can goe no further; our Saiour himſelfe did not; ſoe that now nothing remaynes, but for God to touch their hearts with his grace, and to moue them to beleiue that which they haue moſt reaſon to thinke to bee his word: which God of his mercy grant. And if

b *Eſay* 53. 1

Protestants consider it, they shall find it the most vnreasonable thing in the world to deny mitacles in the Roman Church. For that there are and shall bee miracles in the world no prudent man (I suppose) will deny, at least for the conuersion of people; Yea wee read of many miracles done in the Church of the Iewes, amongst those that were of the true faith, and therfore were not intended for conuersion, but for confirmation, or to some other end; and why may it not bee soe in the Church of the Christians. Now Protestants or any other Christians doe not soe much as pretend to miracles, therefore they that are, are amongst Roman Catholiques. Indeed I haue read of Caluin that for the credit of his new doctrine, hee would make shew to the people of doing a miracle; and hired one that was sicke to counterfaite himselfe dead, who when Caluin should speake certaine words, was to rise up as it were from the dead; but hee not stirring, nor answering at his cue, they looked, and found him dead indeed. [b] But on the other side, the sonne of Caluin being bit by a mad dog, and his father not able to cure him, hee was sent to Saint Hubert in Ardenne, where the body of that Saint is kept with great veneration, and frequent miracles wrought therby, and there was hee made perfectly whole, and thereupon abiured the religion wherein his father brought him up, and became a Roman Catholique.

b *Capeaullius in chronicis Pontificum Leodiensium.*

Now for the miracles that are sayd to bee done in the Roman Church, wee haue as high humane testimony as can bee imagined, soe that

Proteſtants may with as much reaſon deny all humane ſtory, as that there were Henries and Edwards Kings of England, whom they neuer ſaw; yea they may as iuſtly deny or doubt of the truth of their owne names, which they doe not know but by report, and mens calling them ſoe, and the poore record of a Church-booke; but miracles haue much more famous records, and more people that belieue them. And can they prudently imagine all Chriſtians (but themſelues) to be ſtupid and foolish to belieue theſe thinges without ſufficient proofe? who in all other matters, they muſt (without the helpe of modeſty) acknowledge more wiſe and learned than themſelues. What did Chriſt and his Apoſtles doe more than the Roman Church hath ſince done? and what can Proteſtants ſay more againſt her, than the vnbelieuing Iewes or Gentiles might ſay againſt them? And becauſe ſome feigned miracles are ſometimes diſcouered, from thence to charge all with the ſame accuſation, as it is vniuſt, ſoe it is abſurd, and deſtroyeth all humane faith; and they may as well deny all that is, or hath beene done in the world, where of they haue not beene eye-witneſſes, becauſe ſome of thoſe reports haue beene falſe. Therfore as they beleue Catholiques when they ſay ſome were feigned, ſoe in iuſtice they ought to belieue them when they ſay others are not ſoe. Otherwiſe by the ſame way of reaſoning, they may ſay that the miracles of Moſes were not true, becauſe the Magitians were counterfait; or that the new teſtament is not the word of God, becauſe there

were many Gospells and Epistles counterfaited vnder the names of the Apostles. And surely Catholiques would neuer endeauour to discouer feigned miracles, if they were not sure that some were true, but rather by one act condemne all that haue beene since the Apostles, that are, or shall bee, for false and counterfait: as Protestants in effect doe, when they say that miracles are ceased.

Moreouer to affirme that the miracles are Antichristian, as some Protestants doe, is improper; first because it is yet in question betwixt us whether Antichrist bee come or no, which Protestants haue not proued, nor neuer will with reference to the Pope. Secondly it is granted on both sides, that Antichrist shall doe no miracles properly, but only some signes and wonders; not exceeding the power of nature and the deuills art: whereof one is [c] *to cause fire to come downe from heauen*, which neuer any Pope did; but the miracles done in the Church doe exceed all created power. And lastly many miracles were done in the Roman Church before the time or times, (for they agree not in their reckoning) that Protestants say Antichrist did first appeare; as at the reliques of [d] Babylas, [e] Cyprian, [f] Hilarion and many others. Soe that all Catholiques may say with Richardus de Sancto Victore (not with doubt or feare of being deceiued, but with assurance to the contrary) [g] *O Lord if it bee error that wee beliene, wee are deceiued by thee, for thou hast confirmed these things to vs with signes and wonders, which could not bee done but by thee.*

c *Apoc.* 13. 13.

d *Chrysost. in lib. cont. Gentiles.*

e *Nazianzene in Cyprianum.*

f *Ieron. in vita Hilarionis.*

g *Lib.* 1. *de Trinit. c.* 2.

Another marke of the true Church, is the conuersion of Kings and nations from heathenisme, to the faith of Christ. As the Prophet Esay saith, [h] *Kinges shall bee thy nourcing fathers and queenes thy mothers.* [i] *Thou shalt sucke the milke of the Gentiles, and the brests of Kinges.* [k] *Their Kinges shall minister to thee, and thy gates shall bee continually open, that men may bring to thee the riches of the Gentiles, and that their Kinges may bee brought &c.* And the English Bible printed anno 1576 upon the 49 of Esay verse 23. saith, *The meaning is, that Kinges shall bee conuerted to the Gospell, and bestow their power and authority for the preseruation of the Church.* And this marke I found upon the Roman Catholique, but not upon the Protestant Church. The first three hundred yeares after Christ, being a time of great persecution, there were few or no Kinges converted to Christianity; and from Constantine to Boniface the third which was almost three hundred yeares more, there were few Kinges converted except the Emperours of the East and West; and they were converted to the Roman Catholique not to the Protestant faith: as Napier confesseth, saying, [l] *After the yeare of God 300. the Emperour Constantine subdued all Christian Churches to Pope Sylvester, from which time till these our dayes, the Pope and his clergie hath possessed the outward and visible Church.* Now since the yeare six hundred these propheſies haue beene accomplishing, and they haue beene done by the Roman Church, not by the Protestant Churches; which were (vntill Luthers dayes) vnder hatches, and inuisible by their owne con-

h Esay 49. 23.
i Esay 60. 61.
k Esay 60. 10. 11.
l Treatise on the Reuel. p. 145.

feſſion before mentioned.

And if wee looke vpon the conuerſion of Kinges and nations in theſe later times ſince their *ignis fatuus* ( which they call the glorious light of the Goſpell) hath appeared, wee ſhall find it performed not by Proteſtants, but by Roman Catholiques, in the remote and diuided parts of the [m] East and [n] West Indies, and of [o] Africa, as by ſufficient teſtimony appeareth. In ſoe much that Symon Lythus a Proteſtant before alleadged, ſaith, *The Ieſuites within the ſpace of a few yeares haue filled Aſia, Africa, and America with their Idolls.* And whereas it is obiected, that the Gothes wee converted to the Chriſtian religion by the Arrians, firſt [p] Bellarmine proueth it to bee falſe; ſecondly if it were true, yet it is of no moment to proue the power of any other religion but the Roman Catholique, for the converting of nations, and the fullfilling of the large Propheſies of the Scripture therein; ſeeing they that are pretended to bee conuerted by the Arrians, were but the leſſer par of the Gothes, moſt of them hauing beene Catholiques before. Thirdly this example doth rather make for the Roman faith, in that of all the world converted to Chriſtian Religion, there is but one poore halfe example of converſion ( and that falſe too ) wrought by any other Religion. Which when it is obſerued, that this pretended conuerſion was wrought by Arrians, who euen in the opinion of moſt Proteſtants were heretiques, it will turne to the ſhame and reproach of Proteſtants, who pretending

m *Ioan. Petrus Maffeus hiſt. Indicarum lib. 16*

n *Ioſeph. Acoſtus de natur. noui orbis.*

o *Hartwell of the kingdome of Cõgo, Epiſt. to Reader.*

p *Cap. 22. de not. Eccl.*

pretending to bee the true Religion cannot shew soe much.

As for their affirming of converting some to their faith who before were Catholiques, it is impertinent, for soe any heretiques that euer were, and had the vnhappy succesſe (as some haue had) of drawing any Kinge or Kingdome to their hereſie, might say that they conuerted them; soe that by the marke thus placed, the true Church could not bee diſcerned from the falſe. That therefore which doth diſtinguish them, is the conuerſion of heathen, which hath beene performed throughout the world, by Roman Catholiques only. And that which the Proteſtants haue done is no more than what other heretiques haue done before them, and what is the practiſe of all Noueliſts, of whom Tertullian affirmeth, that [a] *their employment is not to conuert heathen, but to peruert them who are allready conuerted.* And how barren their attempts haue beene in the other and true way of conuerſion from heatheniſme, is by their [b] owne authors to their shame confeſſed,

And doubtleſſe it muſt needs ſeeme a prodigious thing, that Proteſtants or any other heretiques should haue ſoe little zeale, or meet with ſoe ill ſucceſſe in the conuerting of the world to Chriſt, if they alone bee the true Chriſtians; or that the propheſies of dilating the Church of Chriſt, should bee performed by the endeauours of Catholiques, and yet they not bee the true Chriſtians; or that the Roman Catholique doctrine should bee falſe, and yet it alone haue the

a *Præſcript. cap. 42.*

b *Philipp. Nicolai Cõment. de regno Chriſti l. 1 p. 395. Richerius inter Epiſtolas Caluini Epiſt. 237.*

vigor and efficacy to conuert ſoules; which the
a *Pſal.* 18. [a] Prophet Dauid aſcribes to the doctrine and law of God. As for the Proteſtants, it is not to any reaſonable man probable, that they ſhall euer conuert any nation, or ſoe much as any one ſingle perſon, except ſome poore wretch or other, whom feare or gaine will driue or draw to any thing; ſeeing they haue not meanes amongſt them proportionable to ſuch an end; wanting both miracles, and alſo that admirable ſanctity of life with which many Catholiques, eſpetially thoſe who haue conuerted nations haue beene endowed. For what prudent heathen will belieue the ſtories of the creation, of Adams fall by eating of an apple, of Gods Incarnation and death, of his mothers virginity, with the reſt, being ſoe diſproportioned to corrupted humane reaſon, vnleſſe they bee proued to him by ſome viſible acts, which are in his iudgement as high aboue nature, as are the poynts propoſed him to belieue? ſuch are miracles, aboue the power of nature: and high ſanctity aboue the reach of flesh and blood. Or who can blame them if they doe not without theſe ſignes belieue? ſeeing our Sauiour
b *Iohn* 15. 24. ſaith of the Iewes, [b] *If I had not done workes in them which no other man hath done, they should not haue ſinne.* Which workes ſeeing the Proteſtants cannot shew, there is no hope left to them euer to conuert a nation; but if they doe, they may alſo conuert mee to them againe.

Another marke of the true Church is holyneſſe of doctrine; of which our Sauiour ſaith,
c *Math.* 7. 13.14. [c] *ſtraite is the gate and narrow is the way which*

*leadeth vnto life: and wide is the gate and broad is the way that leadeth to destruction.* Now it is euident by the knowne doctrine of the Roman Catholique Church, that the way through which shee directs her children, is very straite and narrow. Shee enioyneth confession of sinnes, not only to God, but to his Priests also; not only contrition and sorrow for sinne, but also satisfactiō by doing of penance, and restitution of reall dāmages done vnto our neighbours. Shee obligeth to set times of fasting and prayer, and magnifieth the merit of good workes; propounding also and commending the sublimer acts of voluntary pouerty, chastity, and obedience, and the exercising of other great acts of austerity for the subduing of sinne in the flesh, and to expresse our loue to Christ who suffered soe much for us. And to this end hath set forth a world of bookes of admirable deuotion, and direction of euery moment of a mans life to holynesse, and hight of purity. On the contrary, looke upon the Protestants, and wee find a wide gate of liberty set upon, through which euery one naturally delighteth to passe. They deny confession, purgatory, or any satisfaction for the temporall punishement due to sinne, after it is remitted by contrition: and also all merit of workes; whereby they make all fasting, and prayers, and mortifications, and good workes vseless, and quench the feare of committing sinne; for out of doubt, next to the pure loue of God, and feare of hell, the feare of temporall punishment, and the confession of our sinnes to men, are the greatest restrayners of vice. They teach that chastity is

not in our power cooperating with Gods grace;

[a] *Luther to. 5 wittēberg. Serm. de matrim. fol. 119.*

[a] *that it is not in our power to bee without a woman, &c. it is not in our power that it should bee stayed or omitted; but is as necessary as to eat, drinke, purge &c.* Now what a sludgate of liberty doth this set open to yong men and maydes, yea to all single persons, who haue not euery day the opportunity of marriage; as also to all marryed people in the absence or infirmity one of another? For who if hee bee taught that hee cannot abstayne, will striue to reach at an impossibility? Againe they teach that the commandements are impossible to bee kept; and this ordinarily slackens all endeauours to that end. And that men are iustified by faith only; which ushers in, the neglect of all good workes. And that men haue not free will, no not by the grace of God; and this makes all exhortations to vertue, and dissuasions from vice fruitlesse in them. And that all that are saued are assured thereof in this life; than which what greater temptation to presumption and the boldnesse of sinning? And if there bee any in whom these principles doe not take this effect, it is not because the doctrines doe not affoard it, but because they are restrayned by some other motiues.

[b] *Relation sect. 48.*

And therfore[1] S[r] Edwin Sandys saith, [b] *Let the Protestants looke with the eye of charity upon them of the Papacy, as well as of seuerity, and they shall find some excellent orders of gouerment, some singular helpes for the encrease of godlinesse and deuotion, for the conquering of sinne, for the profiting in vertue: and contrariwise in themselues looking with a more single and lesse indulgent eye, they shall find there is no such*

*absolute perfection in their doctrine and reformation*: yea to speake more truly and fully they shall find nothing but imperfection.

Another marke of the true Church is holynesse of life; to which purpose our Sauiour saith, [a] *A good tree bringeth forth good fruite*: and againe, *Beware of false Prophets which come to you in sheepes clothing, but inwardly are rauening wolues, by their fruites you shall know them.* Accordingly I found the sanctity of the liues of Roman Catholiques to bee highly extolled, especially of those who were the conuerters of nations, or founders of religious orders; and that by Protestants themselues. Of Saint Augustine and his companions who conuerted England the last time to the Roman faith, it is thus recorded: [b] *After they were receiued into Canterbury, they began to follow the trade of life which the Apostles vsed, exercising themselues in continuall prayer, watching, and preaching, despising all wordly thinges, liuing in all poynts according to the doctrine which they set forth.* And the like honorable testimony is affoarded to the seuerall conuerters of nations vnto the Roman faith; which for breuities sake I passe ouer. Only I will mentiō the approued Sanctity of Saint Xauerius, who in the last age conuerted sundry nations of the East Indians, expressed by Hackluite in his booke of nauigations, on this manner: [c] *That Godly professor and paynefull doctor of the Indian nation in matters concerning Religion Francis Xauerius, after great labours, iniuries, and calamities suffered with much patience, departed, endued with all spirituall blessinges, out of this life anno 1552. after that*

a *Math.* 7. 15. 16. 17.

b *Holinshead Chron. part.* 1. *page* 100. *Stows Annalls page* 64.

c 2. *vol.* 2. *part.* p. 81.

*many thousands were by him brought to the knowledge of Christ.* In like manner concerning the first authors of the seuerall orders of Religion, Saint Dominicke, Saint Francis and others, their sanctity of life was most eminent, and is testified by good authority, and confessed by [b] Protestants themselues.

[b] *Cēt. Mag. cent. 13. col. 1179. also Luther loc. com. class. 3. f. 117.*

And since I haue had the happinesse to come amongst them, I may say of the clergie in generall, as the Queene of Sheba sayd to Salomon, that the one halfe of the goodnesse I find amongst them, was not tould mee. How many rare and excellent men are there, both Secular and Religions full of admired Sanctity? who as our Sauiour saith of himselfe, make it their meat and drinke to doe the will of him that sent them: who despising all worldly honour, wealth, and pleasure, exercise a more noble and vertuous ambition, in aspiring to a high place in the Kingdome of heauen, by the seruice and loue of the King thereof; exercising that seruice in the lowest and humblest vndertakings of the body, and that loue in the strongest and highest raptures and languishments of the soule, vnexpressible in themselues, and vnknowne to all but those that haue them. And such powerfull influēce hath the soule of Catholique Religion on the members of the body thereof, that it inuites great plenty in all ages, and of all conditions, Emperours, Kings, Princes, and all sorts of nobility and gentry, to deuest themselues of all worldly interest, to renounce the world with as much eagernesse as others embrace it, to take vp the Crosse of Christ,

ſerue him in pouerty, chaſtity, and obedience. nd euen the weake ſex of woman, whoſe natu- ll delicacy, tenderneſſe, and infirmities, may eme to carry with them a patent of exemption m extraordinary ſeuerities and mortifications themſelues, yet ſuch is the omnipotency of Catholique Religion, that euen theſe doe equall, not excell the men, in the tough exerciſe of enying themſelues, of taking up their Croſſe, nd imitating of Chriſt; inuited heerevnto more pure loue to God, and gratitude for his doing nd ſuffering for them, than for the expectation of ward.

And although perhaps there are ſome Clergie nd Religions people, that doe not make good ir title with their deeds, yet they are but few in mpariſon of the other, and no impeachment to em, or to the Religion, more than Iudas was the reſt of the Apoſtles. The common peo- alſo are generally more deuout toward God, ſe iniurious to their neighbours, as Proteſtants knowledge, who ſpeaking of them in former mes, when Gods worship (as they ſayd) was rkened with mans traditions and ſuperſtitions, *yet the ſtuddy to ſerue God, and to liue godly and* c *Cet. Mag.* *ly, was not wanting to the miſerable common peo-* *cent* 7. c. 7. *, &c. they were ſoe attentiue to their prayers as* col. 181. *y beſtowed almoſt the whole day therein, &c. they exhibite to the magiſtrate due obedience, they were moſt ſtudious of amity, concord, and ſociety, ſoe as y would eaſily remit iniuries: all of them were ca- full to ſpend their time in honeſt vocation and la- ; to the poore and ſtrangers they were moſt cour-*

teous and liberall, and in their iudgements and tractats most true. And the like is affirmed of Roman Catholiques of later times by [d] Luther and [e] Stubbs.

[d] *Luther in Dominic. 26. post Trinitat.*

[e] *His motiue to good workes pag. 43.*

Now concerning the want of sanctity in the Protestants, both clergie and laity, I well say nothing in particular of these present times, and of antient times I can say nothing, they being but a nouice Religion. They are extreame apt to blazon one anothers faults, as is manifest by the bitter inuectiues that passe betwixt the Lutherans and Caluinists, and at this present in the Kingdome of England betwixt the Caualiers and Roundheads, as they call each other. I confesse there are many amongst them stored with morall goodnesse, especially in the Kingdome of England, and especially amongst the legall Protestants; but the deuotion and zeale is amongst the Puritanes, but it hath eaten up almost all morall honesty among them. I will only instance in the want of Sanctity in some of them who were the conuerters of the world (as they say) vnto the purity of the Gospell; whose vnhollowed actions if they could bee obiected against the Apostles, the first publishers of the Catholique Religion, it might (without a second obiection) breed a stand in those infidells that were approaching to the beliefe thereof.

[f] *To. 5. wittemberg. Ser. de matrim. fol. 119. a. versus finē.*

Luther, the Lucifer and morning starre of the Protestant Religion, doth thus proclayme his owne lustfullnesse, [f] *As it is not in my power to bee no man, soe it is not in my power to bee without a woman.* [g] *I am burned with the great flames of my vntamed*

[g] *Tom. 1. Epistolarum fol. 334. ad Philippum.*

*untamed luſt; I who ought to bee feruent in Spirit, am feruent in the fleſh, in luſt, ſloth &c.* with much more to this purpoſe. And to make himſelfe more famouſly impious hee marryed a vowed Nun, adding to luſt, ſacriledge, both in himſelfe and her. Hee is alſo by his fellow Proteſtants charged with [a] arrogancy, inſolency, and pride, for which (ſay they) God with drew his true Spirit from him; which hee exerciſed againſt perſons of the higheſt quality, particularly againſt Henry the eight King of England, and ſayd, [b] *The diuine maieſty is on my ſide, ſoe that I doe not care though a thouſand Auguſtines, a thouſand Cyprians, a thouſand Henricane Churches ſtood againſt mee.* And in his defence of his tranſlation of the new Teſtament, hee ſaith, *If thy Papiſt will prattle concerning this word* (*alone*) which hee added to the text, where it is ſayd that wee are iuſtified by faith) *preſently anſwer, Doctor Martin Luther will haue it ſoe, and ſaith, a Papiſt and an aſſe are the ſame. Soe I will, ſoe I command, my will bee a law. For wee will not bee the ſchollers of the Papiſts, but the maſter and Iudges.* And Sleydan his deare Scholler doth report, that hee himſelfe acknowledged his [c] *profeſſion not to bee of life or manners, but of doctrine*; [d] *wiſhing that hee were remoued from the office of preaching, becauſe his manners and life did not anſwer his profeſſion.* In ſoe much that it gained the place of a prouerbe amongſt the Proteſtants of thoſe dayes, to expreſſe their riot and intemperance, by ſaying, [e] *hodie Lutheranicè viuemus, to day wee will liue like Lutherans.* His impudent raylings, his fowle, filthy, and Bedlam like

a *Zuinglius to. 2. in Reſponſ ad confeſſ. Lutheri fol. 878. a. ante med. Eecolãpad. in reſponſ. ad confeſſ. Lutheri.*

b *in l. cont. Anglia Regem.*

c *Sleydan Engliſh. l. 3. fol. 29. b initio*

d *Idem l. 2. fol. 22. a.*

e *Morgenſterne in tra. de Eccleſ. p. 221.*

expreſſion haue bred a ſtench through all his writings; and it is no woonder, for who would looke for better language, or better life from one who was ſuch a darling of the deuill, *that hee knew him very well* (as hee to his great credit confeſſeth) *that hee had eat more than one meaſure of ſalt with him, and that the deuill ſlept with him oftner than his wife Katherine.*

Concerning Caluin that admired Apoſtle of Proteſtants, it is affirmed by Conradus Schluſſelburge a man of eminence in the Proteſtant Church, and certainly a great enemy to the Church of Rome, that [a] *God in the rod of his fury viſiting Caluin, did horribly punish him before the fearefull howre of his vnhappy death; for hee ſo ſtrooke this heretique with his mighty hand, that being in deſpayre, and calling upon the deuill, hee gaue vp his wicked ſoule, ſwearing, curſing, and blaſpheming. Hee died of the diſeaſe of lice and wormes, increaſing in a moſt loathſome vlcer about his priuy parts, ſo as none preſent coulde endure the ſtench. Theſe thinges are declared concerning his laſciuiouſneſſe, his ſundry abominable vices, and Sodomiticall luſts; for which hee was by the magiſtrate vnder whom hee liued, branded on the ſhoulder with a hot burning iron; vnto which I yet ſee not any ſound and cleere refutatiõ made.* Thus far hee.

[a] *In Theol. Caluiniſtarum l. 2. fol. 72.*

Of Beza alſo another Father of the Proteſtant Religion, many fowle and impious thinges are recorded; his odious conſpiracies and ſeditious bookes are mentioned by Bolſecke in his booke of Beza's life, and by [b] Bancroft in his ſurvay. By [c] whom alſo hee is taxed of inſolency, pride

[b] *pag. 127.*
[c] *pag. 54. 59. 219. 220.*

and impudence, in being to bold with the antient Fathers. Laſtly hee wrot [a] many laſciuious poems (and that after hee was turned Proteſtant) and one Epigram amongſt the reſt moſt infamous; wherein debating with himſelfe whether hee should prefer his luſt with Candida his wench, or Andebertus his boy; in concluſion hee preferreth the latter, and of two euill doings both of which hee ought to haue auoyded, hee doth deliberately chooſe one, and that the moſt fowle and vnnaturall. Theſe thinges and much more to this purpoſe are recorded of theſe, and others the ſuppoſed Apoſtles, conuerters of the world, and reſtores of the purity of Euangelicall doctrine; of whom wee may ſay, as Ioſephs brethren did to Iacob of his coate all ſmeared with blood, [b] *vide vtrum tunica filij tui ſit, an non*, *ſee whether it bee thy ſonnes coate or no*; Iudge whether theſe bee the liues of the ſonnes of God, ſent to controwle the world, to reforme and lead out of error the miſguided ſonnes of men. Surely any prudent man will belieue, that either God neuer intended the change they haue made, or if hee did, hee would haue choſen other kind of men than theſe: ſuch as Moſes and the Prophets who gaue the law vnto the Iewes, and Chriſt and his Apoſtles who brought the Goſpell to the Gentiles.

a *Faius de vita & obitu Beza pag. 9.*

b *Gen. 37. 32.*

As for the common multitude, Luther to the credit of his doctrine confeſſeth, that, [c] *the world groweth dayly worſe, men are now more reuengefull, couetous, licentious, than they were euer before in the Popacy.* And againe hee ſaith, [d] *before when wee were ſeduced by the Pope, euery man did willingly*

c *Poſtill. ſuper Euang. Dominica prima Aduentus.*

d *Dominica 2 poſt Trinitat.*

*follow good workes; and now euery one neither saith, nor knoweth any thing, but how to get all thinges to himselfe by exactions, pillage, theft, lying, usury &c.* And of those that haue changed from the Catholique Roman to the Protestant Religion, it is confessed by [e] Luther and [f] Musculus, that they haue changed their liues into worse. Which made Paulus Eberus a Protestant writer of note complayne, saying, [g] *which euills seeing euery one doth behold with his proper eyes, hee doubteth (not without cause) whether our Euangelicall congregation bee the true Church.* Which also with the other reasons fore-mentioned hath made mee not at all to doubt thereof, but to belieue assuredly that it is not the true Church.

e *In Serm. cõuiuialibus Germ fol. 55.*

f *Loc. Com. cap. de Decal. in explanat. tertii præcepti pag. 62. circa med.*

g *In præfat. Commentariorum Philip. in Epist. ad Corinth.*

As for the recrimination of the Protestants, and charging the liues of some Popes, and many of the Clergy and Religious with great impiety, as it is not denyed, so far forth as it is true, soe it is in it selfe impertinent; for what Church pretends to haue euery particular person though of the highest ranke blameless? Let them looke upon the heads of their owne Churches, whosoeuer they bee that they count soe, and see whether by their owne members they are accounted spotlesse; particularly the first head of the Church of England King Henry the eight. And upon their owne Clergie, of whom not 1, but Doctor King Bishop of London saith, [h] *that scarce the tenth man of the ministry is morally honest.* But howsoeuer the successors may fayle, yet it is a matter highly suspitious, yea altogether conuincing, that they that pretend to bee the first reuealers, of

h *In Ionam. Lecture 45.*

reuiuers of the forſaken truth of God, if they bee not of godly liues, are counterfaite meſſengers and falſe Prophets. And the Proteſtants haue no reaſon to make an inventory of the faults of Catholiques, for ſoe many hundred yeares as they confeſſe Catholiques haue poſſeſſed the Church, and that throughout the world, and compare it with their owne faults, whoſe Church is little aboue one hundred yeare old, and poſſeſſing but ſome corners of the world. Nor is the ſanctity of the Church (I confeſſe) to bee meaſured exactly by the zealous complaints againſt ſinne on either ſide; for zealous complaint is hyperbolicall, euen in holy ſcripture. But it is manifeſt that the Proteſtant Religion hath not that ſanctity of life in it that the Catholique hath, whē neither the fonders thereof had any at all, nor the followers any more, but much leſſe than when they were Catholiques. In fine compare the liues of Roman Catholiques and Proteſtants both Clergy and Laity, and of the ſame nation (for that ſome nations perhaps are addicted to vice in generall more than others, and euery nation to ſome one or few particular vices more than another,) the beſt to the beſt, and the maior part to the maior part, wee ſhall find (ſoe haue I done) and I haue heard euen Proteſtants themſelues confeſſe, that the Proteſtants are exceedingly ouerballanced by the Catholiques.

The laſt marke of the Church which I will mention is, her neuer going forth out of any viſible ſociety of Chriſtians elder than her ſelfe; of which going out, as a note of error and falshood, the Apoſtles ſay, [a] *They went out from us.* [a] 1. *Iohn* 2. 19.

b *Acts* 15. 14.
c *Acts* 20. 30.
d *Iude verse* 19.

b *Certaine that went forth from vs.* c *Out of your selues shall arise men speaking peruerse things.* d *These are they that separate themselues.* Certaine it is that the true Church is most antient, as truth it selfe is elder than falshood, if therefore there haue arisen in the Church men of different iudgements or affections from the true Church, they haue presently made a separation, gone out of the Church wherein they were, and erected a new Church vnto themselues. As Saint Augustine saith, c *All heretiques went out from vs, that is, they goe out of the Church*; and againe, *The Church Catholique fighting against all heresies may bee opposed, but shee cannot bee ouerthrowne: all heresies are come out from her, as vnprofitable branches out from the vine, but shee remaynes in her vine, in her roote, in her charity.* A vaine thing therefore it is for Protestants to charge the Church of Rome with departing from the word of God, and the doctrine of the Apostles, vnlesse they can proue that shee departed from some former Church that held other doctrine than shee doth. But certaine it is that this cannot bee proued, seeing shee was planted by the Apostles Saint Peter and Saint Paul, and neuer separated her selfe from any precedent Church. It is true indeed that there were Churches elder than shee in time, as shee is a particular Church, as the Church of Ierusalem, where the Gospell was first preached, and of Antioch, where Saint Peter was first Bishop, with other Churches in Asia; but these all agreed in the vnity of faith, and were all subiect to the Church of Rome, after it was planted, in vnion vnder

e *Tract. 3. in Epist. Ioan.*
f *De Sym ad catech. l. 1. c. 5.*

the head thereof Saint Peter and his ſucceſſors, as I ſhall ſhew by and by. And the Church of Rome did neuer ſeparate from any of theſe, but many of theſe from her, in the hereſy of Arius and others, as Proteſtants will not deny. If then ſhee did neuer ſeparate from any elder Church, ſoe that men might ſay heere is a Church, and there is the Church of Rome once the ſame with her, and now ſeparated from her, ſhee muſt ſtill bee the firſt and true Church, or there is none upon earth.

But certayne it is on the contrary ſide, that all the former Churches, which Proteſtants themſelues will call heretiques, as Arrians, Macedonians, Neſtorians, Eutychians, Donatiſts, with many others, did ſeparate from the Church of Rome, and ſhee can tell when, and why; and no leſſe certaine is it, that all that are now called Proteſtants, and all the pedigree of their forefathers, Waldo, Wickliffe, Huſſe, Luther, Calvin, and all the Kingdomes wherein their followers are, were once, and firſt of the Roman Catholique Church, and haue forſaken her communion and departed from her, and haue not ioyned to any other Church more antient, and ſubſiſtent a part from her, by which ſhee was condemned of nouelty and ſeparation; nor are they able to ſhew any ſuch Church, and therefore the Roman muſt needs bee the true Church. Or elſe (which is a moſt abſurd and impoſſible imagination) the true Church hath beene utterly extinguiſhed, and reuiued againe; and that not by the ſeruice of ſuch men as proued their cal-

ling by miracles, or ſanctity of life (as Roman Catholiques haue done, to all the nations they haue conuerted) but were men notable only for their wickedneſſe.

And theſe amongſt many others which might bee added, and of which much more might bee ſayd, are thoſe infallible markes that proue the *Church of Rome*, and thoſe that communicate with her to bee *the one, true, holy, Catholique, and Apoſtolique Church.* That Church of whoſe infallible and neuer erring iudgment, the Scripture aſſureth us, calling it, [a] *The ground and pillar of truth; which hath the Spirit of God to lead it into all truth; which is built upon a rocke, againſt which the gates of hell ſhall not preuayle; wherin Chriſt placed Apoſtles, Prophets, Doctors and Paſtors to the conſummation,* and full perfection of the whole body, that in the meane time *wee bee not carryed away with euery blaſt of doctrine.* [b] That Church which *whatſoeuer it ſays, God commandeth vs to doe, and hee that will not, is an heathen and a Publicane; which whatſoeuer ſhee ſhall bind on earth, is bound in heauen, and whatſoeuer ſhee ſhall looſe on earth, is looſed in heauen; which is the ſpouſe of Chriſt, his body, his lot, Kingdome and inheritance giuen him in this world.* Of which Saint Cyprian ſaith, [c] *To Saint Peters chayre and the principall Church infidelity or falſe faith cannot haue acceſſe.* And Saint Hierome, [d] *That the Roman faith commanded by the Apoſtles cannot bee changed.* And Saint Gregory Nazianzene, [e] *Old Rome from antient times hath the right faith, and alwayes keepeth it, as it becommeth the citty which ouerruleth the world.* Which being

a 1. *Tim.* 3. 15. *Iohn* 16. 13. *Mat.* 16. 18. *Epheſ.* 4 11. 12.

b *Math.* 23. 3. *Math.* 18. 17.

c *Math.* 18. 18. *Epiſt.* 55.

d *Apol. aduerſ. Ruff. l.* 3. *c.* 4.

e *Carm. de vita ſua.*

being ſoe, what remayneth to euery man, but laying aſide endleſſe diſpute about particulars, to caſt himſelfe into the armes of this Holy mother Church, and wholly rely upon her infallible iudgement, wherin Chriſt Ieſus her huſband hath promiſed, and hath reaſon to preſerue her. And to ſubmit themſelues to the viſible head thereof the Pope of Rome; of whoſe authority as I did my ſelfe particularly enquire, and was moued thereby, ſoe I will briefly propound it to others.

The Proteſtants doe uſually blaſpheme the Pope and Sea of Rome with the title of Antichriſt, of the whore of Babylon, of the mother of abominations, of the beaſt with ſeuen heads and ten hornes, and many other like courteous compellations; and it is the mayne deſigne of ſome of the Clergie to perſuade the people into a beliefe that hee is Antichriſt; which conceipt when it hath once ſtrongly ſeized them, as it doth, yet by very weake and ſeely arguments, they care not to enquire any further, but conclude from thence (and that iuſtly, if it were true) that neither hee nor his adherents, are either head or members of the Church. But the contrary I found moſt euident by the teſtimony of all antiquity. Firſt that our Sauiour appoynted Saint Peter his vicar and head of his Church heere on earth; and after him, his ſucceſſors in the Sea of Rome; nor doe wee read either in Scriptures Councells, Fathers or hiſtories, that any other of the Apoſtles but Peter, was thought, or pretended by any to bee the cheifeſt ouer the reſt,

and ouer the whole Church; and that it is neceſſary that ſome one bee head, both reaſon and authority doe conuince.

Nor is it a denyall of Chriſt to bee the head, while wee ſay that Saint Peter was, and the Pope is ſoe. For Chriſt wee confeſſe is the head originally and immediatly, the Pope deriuatiuely from and by him; Chriſt is the principall, the Pope but his deputy and repreſenter; and theſe two headships doe not contradict (as ſome Proteſtants imagine) but are ſubordinate the one to the other. And with as much reaſon they may deny a King to bee head of his Kingdome, becauſe the Scripture ſaith, *God is King ouer all the earth*, as deny the Pope to bee head of the Church, becauſe Chriſt is ſoe. Saint Baſil sheweth us the difference of their headships, *Though Peter be a rocke*, (ſaith hee) *hee is not a rocke as Chriſt is, for Chriſt is the true immoueable rocke of himſelfe, Peter is immoueable by Chriſt the rocke; for Ieſus doth cõmunicate and impart his dignities not voyding himſelfe of them; but holding them to himſelfe, beſtoweth them alſo upon others: Hee is the light, and yet you are the lights; Hee is the Prieſt, and yet hee maketh Prieſts; Hee is the rocke, and hee made a rocke.* Therfore our Sauiour ſaith vnto Peter, *Thou art Peter and upon this rocke I will build my Church, and the gates of hell ſhall not preuayle againſt it.* And, *I will giue vnto thee the keyes of the Kingdome of heauen, and whatſoeuer thou ſhalt bind upon earth ſhall bee bound in heauen, and whatſoeuer thou ſhalt looſe on earth ſhall bee looſed in heauen.* Nor is it contrary to this (as Proteſtants imagine) to ſay (as the Fathers ſometimes doe)

*Pſal.* 46.8.

*Concione de pœnit.*

*Math.* 16. §8. 19.

that the Church was built upon the confeſſion of Peter, for theſe two expoſitions doe not exclude but include one another. For they intend that the Church was built cauſally upon the confeſſion of Peter, and formally upon the miniſtry of the Perſon of Peter; that is to ſay, the confeſſion of Peter was the cauſe wherfore Chriſt choſe him, to conſtitute him the foundation of the miniſtry of the Church; and that the perſon of Saint Peter was that upon which our Lord did properly build his Church; as Saint Hilary ſaith, *The confeſſion of Saint Peter hath receiued a worthy reward.* Soe that to ſay, the Church is built upon the confeſſion of Peter, is not to deny that it is built upon the perſon of Peter, but it is to expreſſe the cauſe wherfore it is built upon him; as when Saint Hierome ſayd that Peter walked not upon the waters, but faith; it is not to deny that Saint Peter walked truly upon the water; but it is to expreſſe that the cauſe that made him walke there, was not the naturall actiuity of his body, but the faith that hee had giuen to the words of Chriſt. Soe that theſe two propoſitions are both true, Peters faith walked on the water, and Peters perſon walked on the water; and ſoe likewiſe theſe, the Church is built upon the faith of Peter, and the Church is built upon the perſon of Peter: the confeſſion of Peters faith being the cauſe why Chriſt built his Church upon Peters perſon.

*Hilar in Math. c. 16.*

*Hieron. ad Pammach. aduerſ error. Ioan. Hieroſol. Ep. 91.*

Againe, our Sauiour ſayd to Peter, *Symon ſonne of Ionas loueſt thou mee more than theſe? Hee ſaith vnto him, yea Lord thou knowſt that I loue thee. Hee ſayd vnto him feed my lambes:* And thus

*Iohn 21. 15.*

the second and the third time. Which speech was directed to Peter alone, as appeareth by these words [*more than these*] wherby hee is separated from the rest; and by these words is giuen to him the Ecclesiasticall power to feed and also to gouerne, as the word in the originall doth signifie; and that not some alone, but all the whole flocke of Christ. Of which the Fathers giue aboundant testimony: S^t^ Augustine saith speaking of Saint Peter, that hee [a] *only amongst the Apostles deserued to heare, verily I say vnto thee thou art Peter, and vpon this rocke I will build my Church; worthy truly who to the people who were to bee builded in the howse of God, might bee a stone for their foundation, a pillar for their stay, a key to open the gates of the Kingdome of heauen.* And againe, [b] *Our Sauiour when hee commandeth to pay for himselfe and Peter, seemeth to haue payed for all; because as in our Sauiour were all the causes of superiority, soe after him all are contayned in Peter; for hee ordayned him the head of them, that hee might bee the head of our Lords flocke.* Saint Gregory also saith, [c] *It is cleere to all that know the Gospell, that by our Lords mouth, the care of the whole Church is committed to Holy Peter, the Prince of all the Apostles, for to him it is sayd, Peter louest thou mee? feed my sheepe*; and further hee applyeth the places of Scripture spoken to Saint Peter, aboue mentioned, to this end. And Saint Chrysostome saith, [d] *that Peter was the mouth of the Apostles, and the Prince and top of the company, and therefore Paul went to see him aboue others.* As for Saint Pauls reprouing of Saint Peter, it was for an error of conuersation not of doctrine, as Tertul-

a *Serm. 5 in Fest. Pet. & Pauli.*

b *Quæstion. vet. & nou. Test. q. 75.*

c *Greg. lib. 4. Ep. 32.*

d *Hom. 87. in Ioan. 21.*

ſian ſaith; nor doth it any way diminish his Primacy, but only sheweth that an inferiour may reproue his ſuperiour, if the matter require it, and the manner bee not vnſeemly; which no man will deny: and therfore this inſtance is nothing to the purpoſe, being thus alſo anſwered by Saint Auguſtine. *Lib. 2. de Bapt. c. 1.*

And as Chriſt ordayned Saint Peter to bee the ſupreme Paſtor and head of the Church, ſoe it was his will, that that office should continue in Saint Peters ſucceſſors in the Sea of Rome. That there should bee one cheife Paſtor alwayes in the Church for the gouernment thereof, and deciding of controuerſies, Gods practiſe in the Church of the Iewes giues us reaſon to belieue; who appoynted the High Prieſts therein to ſucceed one another, to this end. And that the office of a Paſtor is alwayes needfull, our Sauiour implyeth, in calling his people his sheepe; and sheepe without a shepheard are like to bee but ill prouided for: and as they are alwayes sheepe, ſoe they ought allwayes to haue a shepheard; which office in ordinary being giuen to Saint Peter firſt, ought to continue out of the neceſſity of the cauſe thereof, ſoe long as the sheepe continue, which will bee to the end of the world. Which Saint Peter not being now able to doe in perſon; reaſon requireth that it should bee done by his ſucceſſors. The Apoſtle compareth the Church to a body, and ſaith, *The head cannot ſay to the feete, I haue no need of you*; which cannot bee vnderſtood of Chriſt our head, for hee may truly ſay vnto us all, that hee hath no need of us; it muſt therfore *Numb. 20. 28. Exod. 18. 15. &c. Deut. 17. 8. &c.* *1. Cor. 12. 21.*

bee meant of ſome head heere on earth, which muſt continue as long as the Church continues a body, and that is to the worlds end.

And that the Succeſſors of Saint Peter are this head, Saint Chryſoſtome doubteth not to affirme, who demanding why Chriſt ſhed his blood, anſwereth, *It was to gaine that flocke, the care whereof hee committed to Peter and to Peters ſucceſſors.* And Saint Leo, *Peter continueth and liueth in his ſucceſſors.* And that his ſucceſſors are the Bishops of Rome is out of doubt; none but they, euer aſſuming it vnto themſelues, or hauing it granted by others. For the Bishop of Antioch ſucceded not Saint Peter in the gouernmẽt of the whole Church, but of that Dioceſe; for ſucceſſion to any in his whole right, is not but to him that leaueth his place either by naturall death, depoſition, or voluntary reſignation; now Saint Peter liuing and ruling left the Church of Antioch, and placed his Sea at Rome, where hee alſo died; ſoe that hee that ſucceds him in that Sea, muſt ſucced him both as hee was Bishop thereof, and likewiſe as hee was head of the whole Church: [a] as for the Bishop of Antioch hee did neuer either poſſeſſe, or pretend to higher than the third place amongſt the Patriarchs. Gelaſius affirmeth, that *the* [b] *Roman Church is preferred before other Churches, not by any conſtitutions of Councells, but ſhee obtayned Primacy by the Euangelicall voyce of our Lord, ſaying, thou art Peter and upon this rocke I will build my Church.* And Saint Hierome writing to Pope Damaſus ſaith, [c] *I beeing a ſheepe doe require from the Prieſt the Hoſt of ſalua-*

*De Sacerdot. l. 2. initio.*

*Leo Serm. 2. de anniuerſ. aſſump. ſua ad Pontifie.*

[a] *Conc. Nic. Can. 6.*

[b] *In Decret. eum 70. Epiſcopis.*

[c] *Epiſt. 59. ad Damaſum.*

tion, and from the Paſtor ſafeguard &c. I ſpeake with the ſucceſſor of the Fisher &c. I following none but Chriſt firſt, am ioyned in communion to your holyneſſe, that is, to the chayre of Peter; upon that rocke I know the Church to bee builded; whoſoeuer out of this houſe eateth the lambe, is prophane; whoſoeuer ſhall not bee in the Arke of Noe ſhall periſh in the deluge. And Saint Auguſtine writing to Pope Innocentius ſaith, wee thinke that by the authority of your Holyneſſe deriued from the authority of Holy Scriptures, they will more eaſily yeald, who beleeue ſuch peruerſe and pernicious thinges. Wherein hee deriues the Popes authority from the Scriptures. And Saint Bernard writing to Pope Eugenius ſaith thus, *Thou alone art not only the Paſtor of ſheepe but alſo of Paſtors. Thou demandeſt how I proue this? Out of the word of our Lord. For to whom, I doe not ſay of Biſhops, but alſo of the Apoſtles, were all the ſheepe ſoe abſolutely and indeterminately committed? Peter if thou loueſt mee feed my ſheepe: which? the people of this or that citty, country, or Kingdome? Hee ſaith, my ſheepe. To whom is it not playne, that hee did not aſſigne ſome but all? Nothing is excepted where nothing is diſtinguished &c. To conclude, Iames who ſeemed a pillar of the Church was content with Ieruſalem only, yealding the vniuerſality to Peter.* And with the Fathers apart doe concurre the Fathers vnited in Councell, by whom in many Councells this truth hath beene declared, as in the Councell of [a] Trent, the Councell of [b] Florence, the Councell of [c] Baſil, the Councell of [d] Epheſus, the Councell of [e] Lateran, the ſecond Councell

*Aug. Epiſt. 92.*

*De conſider. l. 3. cap. 8. & Epiſt. 190. ad Innoc. PP.*

[a] *Seſſ. 14. c. 7.*
[b] *Seſſ. vlt.*
[c] *Reſponſ. Synod. de authoritat. Conc. general.* [d] *Part. 2. Act. 3.* [e] *Sub. Innoc. 3. c. 5.*

of [f] Nice, the Councell of [g] Chalcedon, as is easy to shew at large if need required.

As for the attempt of the Bishop of Constantinople against the Pope, it was not for the Primacy and headship of the Church Catholique, but only of the Churches of the East; and the title of vniuersall Bishop which hee claymed, was not with intent of superiority ouer the Pope, but ouer the other Patriarchs who were all of the Easterne Empire, and in association with the Pope for those parts, yet with subiection to the Pope, acknowledging him the roote and stocke of the vniuersality; euen as Menas Patriarch of Constantinople in the time of this contention acknowledgeth, saying, *wee will in all thinges follow and obey the sea Apostolique*. And as the Emperour and Patriarch both acknowledge, as Saint Gregory reports in these words; *who is it that doubts but that the Church of Constantinople is subiect to the Sea Apostolique, which the most Religious Lord the Emperour, and our brother Bishop of the same citty continually protest*. And if it were true (as Protestants imagine) that the Bishop of Constantinople contended with the Pope for the absolute Primacy ouer the Christian world, this doth no more proue his right, than Perkin Warbecks pretẽtion in the dayes of King Henry the seuenth, did proue his right to the crowne of England. And certaine it is that neither the one, nor the other did obtaine that which hee aspired to, but were reiected by the voyce of mankind, which is an argument that their clayme was vniust.

f *Act.* 2.
g *Cõc. Chal. Act.* 1. & *Act.* 3. *tom.* 2. *p.* 252. *edit. Venet.*
*Concil. Constant. sub Men. Act.* 4.
*Greg. lib.* 7. *indict.* 2 *ep.* 63.

Another

Another great obiection of Proteſtants againſt the Popes Primacy, is fetched from Saint Gregory who was Pope himſelfe; it is this, *That hee that intitled himſelfe vniuerſall Bishiop, exalted himſelfs like Lucifer aboue his brethren, and was a fore-runner of Antichriſt.* To the vnderſtanding of which words, I found that the word *vniuerſall* hath two meanings; the one proper, literall, and grammaticall, wherby it ſignifies, *Only Bishop, excluding all others*; the other transferred and Metaphoricall, whereby it ſignifies the ſupreme ouer all Bishops: and Saint Gregory cenſured this title in the firſt ſenſe; becauſe that from hence it would haue enſued, that there had beene but one Bishop only, and that all the reſt had beene but his deputies and not true Bishops, and true officers of Chriſt; as hee ſaith, *If there become that is vniuerſall Bishop, all the reſt are no more Bishops.* Greg. lib. 7. ind. 2. Ep. 96. Now S. Gregory maintayned that all Biſhops were true Bishops, and Miniſters and officers of Chriſt, although concerning iuriſdiction they were ſubordinate the one to the other. Hee therfore that uſurps that title wholly to himſelfe, exalts himſelfe (with relation to the Epiſcopall order) aboue his brethren, denying them the eſſence and propriety of Bishops, and officers of Chriſt, and makes them only Commiſſioners to him, as if they had the originall of that office from him, and not from God. And in this ſenſe Saint Gregory withſtood the title of vniuerſall Bishop, and not to deny (in caſe of iuriſdiction) the ſuperiority of one Bishop ouer another, and the Bishop of Rome ouer all. For that hee maintayneth,

saying, *If there bee any crime found in Bishops, I know no Bishop but is subiect to the Sea Apostolique.* Lib. 7. ind. 2. Ep. 62. Hee also addeth for explication of the matter in hand, that *The care of the Church hath beene committed to the holy Apostle, and Prince of all the Apostles Saint Peter; the care and principality hath beene committed to him, and yet hee is not called vniuersall Apostle.* Lib. 4. ind. 13. Ep. 32. In which words hee ascribes the Primacy and headship of the Church to Saint Peter, and yet denyes the vniuersality: it must therefore needs bee, that the word vniuersall in Saint Gregories sense, in this case, is not the denyall of the Primacy of iurisdiction ouer the whole Church, but of his being the *only Apostle*, as if there were none but hee, and such as should deriue their authority originally from him, and not from God. And with application to the Pope, it is the denyall of his being the *only Bishop*, as if there were no Bishop in the world but hee, or such as hee should constitute his deputies, as from himselfe, and not by command from God, and as the officers of God.

Moreouer the histories of all ages bere record, that the Bishop of Rome hath exercised authority ouer all other Bishops in the world, euen in all forrayne nations, (both before Saint Gregory and after, and euen in his person, and therfore hee cannot meane the vniuersall gouerment, when hee reproues the title of vniuersall Bishop;) as by creating them himselfe, by confirming them created by others; by deposing them by restoring them being deposed by others; by appoynting them his vicars; by finall deciding

their controuerſies; by accepting their appeales; by making lawes ouer all the Church; by diſpenſing with them; by inflicting his cenſures; by being Preſident in generall Councells; by calling of Councells, ſoe far as concerned the Eccleſiaſticall authority, which is the cheifeſt; though the Emperours concurred therein in regard of temporall authority, and of that only, to make them obligatory to the ſecular tribunall, and executory by the miniſtry of the officers of the Emperour; as witneſſeth the ſixt generall Councell, ſpeaking of the firſt generall Councell of Nice, which ſaith, *The moſt ſacred Conſtantine and the Prayſe-worthy Sylueſter called the famous Councell of Nice:* Which may alſo bee proued of all the reſt. And by the ſaying of Athanaſius, *That an Emperour preſiding in Eccleſiaſticall iudgments is the Abomination of Deſolation foretold by Daniel.* And of Oſius the Bishop of Cordua, in an Epiſtle of his to Conſtantius the Emperour; *Goe not about to meddle in Eccleſiaſticall affayres; and command not us in ſuch matters; but rather learne of us; God hath committed the Empire to thee, and the gouerment of the Church to us.* And by the proteſtation of the Emperour Conſtantine Pogonat ſent to Rome for the holding of the ſixt Generall Councell, *I will not ſit as Emperour amongſt them, I will not ſpeake imperiouſly but as one of them, and what the Prelats ſhall ordayne I will execute.* All which doe vndoubtedly proue the Pope of Rome both by diuine and humane law, and by the right of preſcription in all ages, to bee the ſupreme Paſtor and head of the Church. And all the ob-

*Conc. Oecum. 6. Act. 18.*

*Athan. ad ſolit.*

*In Epiſt. Greg. 2. ad Leon. Imp. Ep. 1.*

iections urged by Caluin and others, and all the inuaders of this Sea, are but like water furiously beating against a rocke, broken into drops, and forced creepingly to recoyle, and to foame and cry through shame and indignation at their vaine and impossible attempts: impossible indeed, vnlesse they haue more force than the gates of hell, for they shall neuer prevayle against this rocke.

After all these fore-going considerations, for my more explicite satisfaction, I descended to the examination of all the particular doctrines, in controuersie betwixt the Church of Rome and the Protestants; and found in all thinges that the Protestants were exceedingly ouerwayed both by Scripture, Councells, Fathers, and reason. Of which I will say no more than I haue done, but only to shew in some few particulars, how our poore English people are abused by their ordinary preachers, and made to belieue monstrous thinges of the doctrine and practise of the Church of Rome; who for the most part stating the question false, and laying to the Catholiques charge the thinges that they doe not teach, rayse an error out of their owne fancy, and then fight againg it most couragiously vnder the title of Popery. And euery yong minister is soe valiant heerein, that hee thinkes hee baffles the most learned Cardinall Bellarmine, as Goliah thought hee could haue done Dauid; and in this case for the most part the most ignorant and imprudent are the forwardest. And this I adde to rectifie the opinions of the lesse learned, and to reconcile

them ſoe far to the Catholique doctrines, as to belieue they are not ſoe monſtrous as they are vulgarly imagined.

Firſt then they tell the people that the Papiſts (as they call them) are idolaters, in that they worship images, ſtockes, and ſtones little paynted babies, and puppets, with many ſuch like titles, wherewith they make themſelues merry; and then alleadge all the places of the Scripture, or Fathers wherein the idolatry of the heathen is reproued. Now it is moſt certaine that this is an vniuſt charge againſt Catholiques; firſt becauſe the worship of Images and Idolls is not all one, ſeeing the words are of different ſignification, as is manifeſt by thoſe places where it is ſayd, [a] *Let us make man after our Image*, and [b] *a man ought not to couer his head, becauſe hee is the image and glory of God*, with many the like; wherein if they ſay that image and idoll are all one, they muſt ſay alſo that when God made Adam, hee made to himſelfe an Idoll. Secondly Catholiques doe not worship images as God, which the heathen and Iewes when they committed idolatry did, as appeareth by Elias who ſaith vnto thē, *If the Lord bee God follow him, if Baal bee God follow him*; cleerly intimating thereby that they that followed Baal, followed and worshiped him as God. Thirdly it is only the worship of images for God, which is by God forbidden, as appeareth where is is ſayd, [d] *you ſhall not make to your ſelues Gods of ſiluer and Gods of gold*, and [e] *you ſhall make none Idolls or grauen images, &c. to bow downe thereto, for I am the Lord, and* [f] *my glory I will not giue to another, neither my prayſe to grauen*

[a] *Gen.* 1. 26.
b 1. *Cor.* 11. 7.
3. *Kings* 18. 21.
d *Exod.* 20. 23.
e *Leu.* 26. 1.
f *Eſay* 14. 8.

*images*. By which places (as by all other) is forbidden that kind of bowing, honour, and worship which is due to God only, becauſe it is ſayd, *I am the Lord*, therfore images are not; and *my prayſe and my glory I will not giue vnto another*, that is, that prayſe and glory which is due to mee only; for otherwiſe (ſeeing man is another thing from God) it would bee vnlawfull to giue any kind of prayſe, or bow downe vnto men, which no body I thinke will affirme. And this, and this only, is properly idolatry; namely, to worship a creature, believing it to bee God, and giuing vnto it the diuine incommunicable attributes, and in that imagination to exerciſe deuotion to it; which is far from the beliefe or practiſe of Catholiques. But that holy creatures, as Saints and Angells are to bee worshipped, with ſuch worship as wee giue to perſons of ſeuerall qualities heere on earth, as bowing and kneeling; or ſuch as wee giue to all whoſe helpe wee deſire, as praying; and theſe (in the abſence of the parties) by and through their images; and that the images themſelues are to bee reuerently handled for their ſakes whom they repreſent, no rationall man can deny.

And whereas many Proteſtants ſtumble at the word *worship*, and thinke that it imports a thing that is to bee done to God only, they are therein miſtaken; worship ſignifying any kind of reuerence and reſpect either of body or mind; and is communicable to all creatures according to their dignity: and therfore in the English phraſe wee call all eminēt gentlemen *worshipfull*:

that is men that deſerue reuerence or worship: and all men doe worship others when they put of their hats, or bow their bodies to them. And whereas they ſay, it is but ciuill worship which they giue to men, it is impertinent; for ciuill and religious worship doe not differ in the outward act or expreſſion, but in the obiect that is worshipped; that being ciuill worship which is giuen to a ciuill perſon or thing, which is religious worship being directed to a holy perſon or thing. Now Saints being holy perſons, their images or other thinges that belong to them may bee ſayd to bee holy; firſt becauſe they haue relation to them; as the Scripture ſaith, *put of they shoes from they feete, for the place where thou ſtandeſt is holy ground*; which was in regard of the preſence of the Angells by whom the law was deliuered. Secondly becauſe that Images are dedicated to honour God withall, by and through them whom they repreſent, of which the Scripture ſaith, *whatſoeuer ſhall once bee conſecrated, ſhall bee moſt holy to the Lord*, for which cauſe all the veſtements and vtenſils of the Temple were called holy; and therfore the reuerence and reſpect done vnto images is and ought to bee holy or religious worship; for whatſoeuer is holy, is religiouſly honourable or worshipfull, and that ſoe far, and in that ſenſe that it is holy; and ſoe are images of religious perſons.

*Exod.* 3. 5.

*Galat.* 3. 19.

*Leuit.* 27. 28.

The Councell of Trent hath expreſſed the doctrine of the Catholique Church heerein, in theſe words, *The Image of Chriſt, of the Virgin mother of God, and of other Saints, are to bee had and*

*Seſſ.* 25. *decret. de Sanct. Imag.*

*retayned, eſpetially in Churches; and due honour and worship is to bee imparted to them; not for that any diuinity is to bee belieued to bee in them, or vertue for which they are worshipped; or that any thing is to bee begged of them, or that hope is to bee put in them, as in times paſt the Payans did, who put their truſt in Idolls; but becauſe the honour which is exhibited to them, is referred to the firſt patterne which they reſemble. Soe that by the Images which wee kiſſe, and before whom wee vncouer our heads and kneele, wee adore Chriſt and his Saints whoſe likeneſſe they beare.* Whatſoeuer is more than this, are but ſchoole poynts, which no man is bound to belieue further than his particular reaſon guideth him.

But whatſoeuer the beliefe is (ſay the Proteſtants) yet the practiſe is otherwiſe, and ſome ignorant people doe pray to images belieuing them to bee very God, and ſoe ſeeke ſuccour from them as from God; and it is better (ſay they) that the worship of images ſhould bee abolished, than that it ſhould bee the occaſion of idolatry. Their affirmation as it is not to bee belieued, conſidering the plentifull meanes of inſtruction in all places, and the eaſineſſe of the thing to bee apprehended, ſoe their inference is falſe; for (paſſing by their preferring their owne iudgement heerein before all the world of Catholiques, which obiection lies againſt them in all that they ſay, and is a great one) I anſwer, the good uſe of a thing is not to bee taken away becauſe of the abuſe, eſpetially when the good uſe is very aboundant and the abuſe very rare, and eaſily amended by inſtruction; otherwiſe all good

thinges

thinges muſt bee abolished becauſe by ſome or other they are abuſed. Theſe men that argue thus, will not ſay that wine is to bee deſtroyed, becauſe ſome men are drunke there with; or the uſe of ſwords forbidden, becauſe ſome men commit murder with them; eſpetially, that the reading of the Bible should bee prohibited, becauſe ſome men peruert it (as the Apoſtle ſaith) to their owne damnation. The uſe of Images then (notwithſtanding this obiection) is lawfull, and vnfit to bee abolished.

Nor truly can any man, whoſe naturall vnderſtanding is not corrupted by his corrupting of Scripture, boggle at it. It is a principle in nature, gathered out of Ariſtotle, *Idem eſt motus in imaginem & exemplar*, that the image may and ought to ſtand for the perſon whoſe image it is, and is by imagination to bee taken as if it were the perſon, and what wee doe to the image is done by imagination to the perſon. And this is expreſſed by the Prophet Dauid, ſaying *Adore his footeſtoole* (which the Proteſtants of England falſly tranſlate *at his footeſtoole*) *becauſe hee is holy*: God appoynted that the tabernacle should bee taken by imagination for his howſe, the mercyſeate for his throne, and the arke for his footeſtoole, and ſoe hee imagined there preſent as ſitting with his feete on the arke; and this ordination being ſuppoſed, the Prophet ſaith, *Adore his footeſtoole*; yet taking of the arke as a place where God is preſent, is but a poſitiue ordinance (whereas images by the law of nature ſtand for thoſe whoſe images they are) yet this poſitiue ordinance ſuppoſed, *Pſal. 98. 5.*

the law of nature alſo binds men to worship and adore it, with reference to God imagined to ſit thereon. And this euer hath beene and is the opinion and practiſe of all the world, except it bee of thoſe who vnder the shew of grace haue extinguished the light of nature, and yet euen theſe in their humane practiſes doe the ſame thinges; as if Chriſt and his Saints were the only men that after death or in abſence were incapable of honour. It is well knowne that the Kings and Queenes of England are honoured by vncouering of the head in all places where they are but ſuppoſed to bee preſent; and when they are dead, vntill their funeralls are ſolemnized, there is the ſame reſpect exhibited to their images as to themſelues. And what Puritane louer is there that will not in the ardour of his affection kiſſe, and lay in his boſome, and talke to, not only the picture, which doth more immediatly and directly repreſent a perſon than any thing elſe, but euen the handkercher, gloue, or letter which are but reliques of her whom hee deſireth in mariage? And is it leſſe idolatry to doe theſe thinges to mortall men than to immortall Saints, though there bee as much difference obſerued in the degree of honour, as there is betweene the dignity of the perſons? Surely if they conſider it duely, they will find that they muſt either leaue their religion in this poynt, or their manners and ciuility in all poynts, ſeeing either both or neither are idolatry.

Secondly they teach the people, and the people ordinarily believe, that Catholiques thinke

to bee ſaued by their good workes, and that without being beholding vnto Chriſt; for they make an oppoſition betweene theſe two aſſertions, wee are ſaued by Chriſts merits, and wee are ſaued by our owne merits; and hence they believe that Catholiques are the proudeſt and moſt vngratefull to God of all people in the world. But this doctrine is miſliked amongſt them, becauſe it is miſvnderſtood. For Catholiques hold that no worke is meritorious with God of its owne nature; but to make the ſame meritorious many graces are required. Firſt the grace of adoption in baptiſme, whereby ſoules are ſupernaturally beautified by participation of the diuine nature, whence a triple dignity redounds vnto workes: One from God the Father, who in reſpect of adoption regards good workes as the workes of his children. Another from God the holy Ghoſt dwelling in us, by whom good workes are honoured, as by the principall author of them: ſoe that hee, rather than wee, doth the workes. Thirdly they receiue dignity from God the ſonne whoſe mẽbers wee are made by grace, which grace hee by his merits purchaſed for us, ſoe that the workes wee doe, are reputed not ſoe much ours as his; as the worke of a particular member is attributed principally to the head. Secondly there is required grace preuenient whereby God ſtirreth up mens harts to pious workes; and grace adiuuant to aſſiſt us in the performance of the workes, making our free-will produce workes that are ſupernaturall, and aboue the reach of meere man. Thirdly there is required

the grace of mercifull indulgence, in not vſing vs in the rigour of his iuſtice; for God might require the good workes wee doe as his owne, by many titles: as by the title of iuſtice, being the workes of his ſeruants and bondmen; by the title of religion, as being the workes of his creatures; by the title of gratitude, as being the workes of perſons infinitely obliged to him, by which titles if God did exact upon workes with uttermoſt rigour, no goodneſſe would bee left in them to bee offered for meriting of heauen. But his infinite benignity remitting this rigour, moued thereunto through the merits of Chriſt, is content that wee make uſe of our good workes for the purchaſing of glory, and doth not exact them as wholly due by all his titles. The fourth is the fauour of Gods liberall promiſe, by which hee obligeth himſelfe to reward the good workes of his children according to the meaſure of their goodneſſe, without which the moſt excellent workes of Saints could not eſtablish an obligation on him. And finally there is required the grace of perſeuerance, without which no man is crowned.

*Seſſ.6. Can. 16.*

And ſoe far are Catholiques from boaſting or truſting in their merits, that the Councell of Trent ſaith, *God forbid that a Chriſtian ſhould either boaſt or truſt in himſelfe, and not in our Lord, whoſe goodneſſe is ſoe great towards all men, as that thoſe things which are his guifts, hee will haue to bee our merits.* To bee worthy of a thing, to deſerue or merit it, ſignifie all one; and that by our workes wee deſerue and are worthy of heauen, is the frequent phraſe of Scripture: *The workeman is wor-*

*Luc.10.7.*

*thy of his hire*, saith our Sauiour; and Saint Paul, *That you may bee counted worthy of the kingdome of God; for which also yee suffer.* And againe, *That you may walke worthy of God, in all things pleasing; fructifying in all good workes.* And our Sauiour, *They shall walke with mee in white, for they are worthy.* And againe, *Come yee blessed of my Father possesse the kingdome &c. for I was hungry and yee gaue mee meat &c.* alleadging these as the cause why God receiued them into euerlasting habitations; with plenty of other places to this purpose.

2. *Thes.* 1. 5. *Coloss.* 1. 10. *Reuel.* 3. 4. *Math.* 25. 34.

As for the most frequently obiected place, *when you haue done all those thinges that are commanded you, say wee are vnprofitable seruants, wee haue done that which was our duty to doe*; according to Saint Ambrose, Christ commandeth heereby to acknowledge what wee are of our selues, to wit, vnprofitable, not what wee are by his grace, for that is profitable; according to the Apostle, *If any man therefore shall cleanse himselfe from these, hee shall bee a vessell vnto honour, sanctified and profitable to our Lord, prepared to euery good worke.* According to Saint Augustine, wee may bee sayd to bee vnprofitable seruāts, because in doing all that is commanded, wee doe but our duty, wee are Gods seruants and slaues and owe him all, nor could wee looke for reward had hee not voluntarily couenanted with vs. And to this base and poore condition of ours, for the preseruation of our humility, Christ in these words sendeth backe our thoughts: which hindreth not but that (supposing Gods bountifull promise and couenant) wee may through his grace truly me-

*Luc.* 17. 10. *Amb lib.* 8. *in Luc.* 2. *Tim.* 2. 21. *Serm.* 3. *de verb. Dom.*

rit and expect reward; himselfe saying, *Didst thou not covenant with mee for a penny? take that which is thine owne, and goe thy way.* Saint Chrysostome obserueth that Christ saith not, you are vnprofitable servants, but bids them to say they are; willing vs thereby, after our good deeds to thinke humbly, least they bee corrupted with pride; for that otherwise they only that worke euill are by God accounted vnprofitable, but they that doe good, profitable, as our Sauiour saith, *well done good and faithfull seruant, because thou hast beene faithfull ouer a few things, I will place thee ouer many thinges; enter into the ioy of thy Master. And the vnprofitable seruant cast yee into vtter darknesse.* Soe that if all Protestants bee vnprofitable seruants, they must expect the sequele thereof, vtter darkenesse, that is damnation.

Math. 20. 14.

Math. 25. 21.

Thirdly many Protestant Ministers teach, and the people ordinarily belieue, that Catholiques hold that there is nothing required to the remission of sinnes, but only to confesse them to a Priest, and the buisonesse is done. Whereas indeed they teach that not only cõfession to a Priest but also contrition and sorrow for their sinnes, (which is all that Protestants require,) as also satisfaction for the the temporall punishment due to sinne is requisite, and soe make it a matter of far greater payne than the Protestants doe, who reproach it for the easynesse thereof. Now all these parts of pennance are playnly expressed in Scripture; our Sauiour saith to the Priests, *whose sinnes yee shall forgiue they are forgiuen, and whose sinnes yee shall retayne they are retayned*; and S. Iames

John 20. 22.

Iames 5. 16.

biddeth us confesse our sinnes one to another; and if to another, to whom but to him that hath power to forgiue? The Iewes did obiect against our Sauiour, as Protestants doe now against Priests, saying, *who can forgiue sinnes but God only*; which error of theirs to confute, hee miraculously cured the man sicke of the palsy, *That yee may know that the sonne of man hath power in earth to forgiue sinnes*, as our Sauiour saith to them; which had beene no crossing of their erroneous conceipt, as the word [*But*] doth intimate it was, vnlesse hee had pardoned him as man with commission from God, and not as God immediate; for otherwise hee should haue sayd, why I am God, and soe I pardon him; but hee did it as man doubtelesse with delegation from God; as another Euangelist expresseth it, saying that *the multitude glorified God, which had giuen such power vnto men.* *Marc.2.7.* *Math 9.8.*

Nor need the simplest Protestants wonder that men should forgiue sinnes, seeing Catholiques teach that they doe it not by their owne power, but by power giuen them from God; to whom it belongeth originally and by his owne power to forgiue sinnes, and to them but deriuatiuely and ministerially from him. Soe it is sayd; that *God only doth wondrous things*, and yet wee read in Scripture of many men that wrought miracles. Soe it is sayd, that *God only knoweth the hearts of men*, and yet wee read of others that knew the secrets of the heart. Nor can this forgiueneſſe of sinnes, the power whereof God hath giuen vnto men, bee interpreted of power only to declare forgiueneſſe (as Protestants would haue it) for *Psal.72.18.* *3. Kings 8. 39.* *4. Kings 5. 26.*

this a child, or an infidell may doe aſwell as any other; they may tell them that if they repent God will forgiue them; nor needed ſuch a power as this only, bee ushered by Chriſt, by breathing on them, and ſaying, *Receiue the Holy Ghoſt*, nor by theſe words, *As my Father ſent mee, ſoe I ſend you*; for ſurely his Father ſent him to doe more than barely to declare, and tell them they were forgiuen if they repented; and our Sauiour should haue changed the forme of his words, and not haue ſayd, whoſe ſinnes yee remit they are remitted, but whoſe ſinnes yee remit, they were remitted before by God. And that this power should bee giuen only to the Apoſtles, if it bee taken for abſolute power of forgiueneſſe (as ſome Proteſtants affirme) is vnreaſonable; for ſeeing the reaſon and uſe of it, which is to reconcile God and man together, after mans offending him by ſinne, will remayne to the worlds end, therefore to the worlds end is committed to them *the miniſtry of reconciliation*. For this power of forgiuing ſinnes, was not giuen to the Apoſtles as a particular priuiledge wherewith to dignifie their perſons aboue other Prieſts, but for the uſe and benefit of Chriſts Church, which will alwayes in this world ſtand in need thereof, and therefore doth hee in their ſucceſſors alwayes continue the power.

*Iohn* 20.22.

2.*Cor.*5.18. 19.20.

As for ſatisfaction, which Proteſtants are taught to beelieue is needleſſe; it is playne in Scripture; as firſt, that after the ſinne is pardoned, which is in regard of our recõciliation to God, and freedome from eternall punishment, yet there remayneth a lyableneſſe

ryableneſſe to temporall punishment; as appeareth in Dauid, whom after hee had repented, and God had pardoned his ſinnes, yet hee punished one ſinne with the death of his child; another with three dayes peſtilence. Nor can this punishment bee only for admonition and not of iuſtice, ſeeing the text ſaith it was, *becauſe hee had made the enemyes of God to blaſpheme.* And Moſes and Aaron died both in Gods fauour, and yet were punished with death before they entred into the land of Canaan, for their offence at Meribah; now where death is the punishment, it cannot bee intended for their admonition and amendment in time to come, but as a ſcourge for their offences. And the Pſalmiſt ſaith plainly, *Thou forgaueſt their ſinnes and puniſhedſt their inuentions*; if hee forgaue them, why did hee punish them? If hee did punish them, how did hee forgiue them? Hee forgaue the eternall punishment, and inflicted the temporall. Alſo the Apoſtle ſaith, *whom yee forgiue anything, I forgiue alſo, for if I forgaue any thing, to whom I forgaue it, for your ſakes forgaue I it, in the perſon of Chriſt:* Which words cannot concerne the remiſſion of the fault, ſeeing that was pardoned before by the parties great ſorrow, mentioned in the ſeuenth verſe; but muſt bee meant of the tẽporall punishment which was impoſed in the name of Chriſt. This truth Caluin doth not deny, nor Beza upon this place, who ſaith that the abatement of this rigour was afterwards called indulgence.

2. *Kings* 12. 13. 14. 2. *Kings* 24. 10. 12. 13.

*Pſal.* 98. 8.

2. *Cor.* 2. 10.

And wherfore (I wonder) doe Proteſtants when they would diuert ſome preſent or neere

approaching danger, fast, and pray, and preach, and giue almes, (when yet by their contrition they thinke their sinnes are forgiuen,) if they did not hope by these meanes to prevent or remoue their temporall euills, which in their prayers they confesse to bee inflicted for their sinnes? Thus doth the force of reason driue them to the practise of that, which out of opposition to the Church of Rome, in their doctrine they contradict. And although Christs satisfaction was sufficient for all the punishment due to our sinnes, yet if hee hath appoynted that wee shall also satisfie, as knowing it in his wisdome a thing most meet, who shall gainsay it? His prayers also and his obedience was sufficient to obtaine heauen for us, shall wee therfore neither pray nor obey? You will say, wee shall, because wee are commanded; soe also are wee commanded to satisfie, as the Prophet Daniel saith, *Redeeme thy sinnes with almes, and thine iniquities with mercy towards the poore*; which text to avoyd, the Protestants doe corrupt. Now to redeeme sinnes is the same in effect as to satisfie for them, for how is any thing redeemed but by satisfying the price of its redemption? Why then should Protestants vnder the pretence of magnifying the operation of Christs satisfaction without our concurrence, (which Catholiques yet acknowledge to proceed from him) disobey him, and leaue him thereby the lesse satisfied with us? But this was Luthers most acceptable way to flesh and blood, to cast all the burden upon Christ, and leaue nothing to themselues but the pleasing liberty of

*Dan* 4.24.

ſinne, which though it should infinitely extend it ſelfe, needs no other cure amongſt them, but only their barren faith.

Againe, Proteſtants are taught to beleeue that to entreat Gods fauour by the merits of Saints (as Catholiques doe) is a great derogation from the merits of Chriſt. But why? Catholiques doe not deny but that the merits of Chriſt are of infinite value, and there is motiue enough in them for God to beſtow all fauour on us; yet ſeeing the Saints haue merited of God, it is lawfull alſo to entreat him by thoſe merits; and what hee doth ſometimes doe and not by miracle, it is lawfull at any time to entreat him to doe: Now hee did bleſſe the houſe of Potiphar for Ioſephs ſake, therfore doubtleſſe it was lawfull for Potiphar to entreat God to bleſſe him for Ioſephs ſake; and if ſoe, then much more for the ſake of Saints in heauen, who are more in Gods fauour then Ioſeph could bee heere in this life. Thus Moſes deſireth God to aſſwage his wrath againſt the Iſraelites, ſaying, *Remember Abraham, Iſaack, and Iſraell thy ſeruants*; and for what ſhould hee remember them, but for the good workes and ſeruice they had done? and for that to ſpare their children. *Exod.* 32. 13.

And Caluins ſhift in anſwer to this and the like places is trifling, when hee ſaith that God is only entreated to remember his couenant, with the Patriachs, whereby hee promiſed to bleſſe their poſteriry; for there is mention not only of Gods couenant, but of the righteouſneſſe and merits of the Saints. Solomon prayeth thus,

Psal. 131. 1. *Lord remember Dauid and all his meekeneſſe*, his afflictions, as the Proteſtants read it, which is all one for our preſent purpoſe, both being meritorious; and a little after hee ſaith, *For thy ſeruant Dauids ſake turne not away the face of thine annoynted*; where God is inuocated by the merits of Dauid who was dead and gone: and God likewiſe for Dauids ſake did heare and proſper Abia, as the Scripture ſaith, *For Dauids ſake did our Lord his God giue him a lampe in Ieruſalem, that hee might rayſe up his ſonne after him, and eſtablish Ieruſalem, becauſe Dauid had done right in the eyes of the Lord.* Much more is found in Scripture to this purpoſe. Nor can it bee a derogation from the merits of Chriſt, whoſe value as it is infinite in it ſelfe, ſoe it giues all the tincture to all the merits of all Saints; like the Elixar which turneth all into gold that it toucheth; and like the radiant ſun enkindleth all other celeſtiall fires; yea ſoe far is it from being a dishonour to him, that it adds to him a great encreaſe of honour; by being able to rayſe his ſeruants to ſuch a pitch of excellency, that they can merit fauours both for themſelues and others.

3. kings 15. 4. 5.

Againe, Proteſtants are taught to belieue that it is an arrogant thing to thinke that a man may doe more than hee is commanded, (as Catholiques teach,) whereas they thinke hee cannot doe ſoe much. Yet what more playne in Scripture? What more euident in reaſon? That wee are commanded to giue almes is true, but the proportion is not expreſt; let a man giue ſoe much dayly as that hee may iuſtly thinke hee hath diſ-

charged his duty, and ſinnes not though hee giue no more; and then may hee giue more, and ſoe doe more than hee is commanded. Suppoſe a man bound to faſt and pray in ſuch or ſuch a meaſure, which when hee hath done hee hath diſcharged the duty of Chriſtian; yet when this is done, hee may take ſome of the time wherin hee may lawfully feed and recreate himſelfe, and beſtow this alſo in faſting and prayer; doth not hee in this doe more than hee is commanded? I thinke no impartiall man will ſay the contrary. Elſe there were no compaſſe or latitude of goodneſſe wherin men might moue, excelling one another in degrees, yet the loweſt voyde of ſinne. Elſe hee that were not moſt good, muſt bee euill; and there would bee no *medium* betwixt ſinne and excellency. And men that were deſirous to pleaſe God would abound in ſcruples that could neuer bee ſatisfied; it being impoſſible in euery mans condition to find out that indiuiſible poynt of prayer, faſting, almes, and the like, beyond or short of which hee muſt bee guilty of ſinne.

Our Sauiour ſaith, *there are Eunuchs who haue made themſelues Eunuchs for the Kingdome of heauen*; and this is more than any man is bound to, for hee may marry if he will, and yet goe to heauen. Hee ſaith againe, *If thou wilt bee perfect, goe and ſell all that thou haſt, and giue it to the poore, and thou ſhalt haue treaſure in heauen.* No man can reaſonably ſuppoſe this to bee a command, for then all men were bound to obey it; and if not, than hee that obeyeth it doth more than hee is cõmanded. *Math.* 19. 10. *Maht.* 19. 21.

And to thinke that this was a perſonall command to this man only (as many doe) is ridiculous; our Sauiour had ſpoke of the commandements before, which when the young man ſayd hee had obſerued, Chriſt giueth him this counſell of perfection; and the Apoſtles immediatly after affirmed, that they had obſerued it, in leauing all thinges to follow him. *Concerning Virgins*, ſaith the Apoſtle, *I haue no command, but I giue counſell*, plainly diſtinguishing betwixt counſell and command; betwixt what wee muſt doe, and what wee may doe; betwixt well and better, *Hee that marrieth doth well, but hee that marryeth not doth better*; and hee that doth well doth not ſinne, doth not breake a commandement; but hee that doth better, doth more then not ſinne, doth more than hee is commanded. And although it bee harder indeed to doe all that is commanded, than in ſome degrees to doe more than is commanded; yet the higheſt degrees of acts of perfection and thinges vncommanded, are harder than the higheſt of things commanded; yet neither impoſſible by the grace of God, as the Apoſtle ſaith, *I am able to doe all things, through him that enableth mee.* Soe that the doctrine of doing more than is commanded, is not ſoe fraught with pride as Proteſtants imagine.

1.Cor.7.25.

1.Cor.7.38.

Phil.4.13.

Catholiques ſay that God doth not require of us all the good that hee enableth us to doe, as is proued; and this is the ground of workes of ſupererogation, and doing more than is commanded: Proteſtants ſay that God requireth of us all that hee enableth us to doe, yea and more, com-

manding thinges impoſſible, and then punisheth us for not doing them, which is moſt tyrannicall. Now if God doe not require all, but only thus much, to doe well; then the doing better than well, is a ſtocke which God of his great bounty giues us to improue for our ſelues in a higher meaſure, and to offer him liberalities beyond the bond of duty. And what pride is it for man to acknowledge this ſweet prouidence of his creator, and to prayſe his mercifull indulgence in not exacting ſoe much as hee might, but giuing him away and meanes to shew his voluntary and vnexacted loue to him? Eſpecially belieuing that this diuine fauour not to exact the uttermoſt of mans performance, and conſequently mans ability to preſent vnto God more perfect and excellent ſeruice than hee requires, is giuen through the merits of Chriſt.

But aboue all, the Reall preſence is the prodigie of opinions in the conceipt of Proteſtants; whoſe playnneſſe in Scripture notwithſtãding leaues not where to adde vnto it with cleerer proofe, as appeareth by Chriſts words of inſtitution, *This is my body*, ſoe often repeated. They fight againſt it therefore with arguments drawne from the power of nature, and thinke becauſe it exceeds the power of nature, therefore it cannot bee. To whom it may bee ſayd as our Sauiour ſayd to the Iewes, who thought that mens bodies in heauen were like their bodies heere on earth, *yee erre, not knowing the ſcriptures, nor the power of God.* And why then doe Proteſtants belieue that God was in the forme of a man, a thing as impoſſible in

*Math.* 26. 26. *Marc.* 14. 22. *Luc* 22.19.

*Math.* 22. 29.

nature, as for God and man together to bee vnder the forme of bread or wine. And becauſe they would make ſure worke if they could, the former obiection being in the opinion of many of them inſufficient, they ſay that it doth not only exceed the power of nature but of God alſo, in that it implies a contradiction; but this the moſt learned of them haue neuer beene able to proue, nor neuer will. I hope they will all take Luthers iudgement heerein, whom they will not deny to bee learned enough to diſcerne a contradiction, and hee ſaith, *what ſcripture haue they to proue that theſe two propoſitions bee directly contrary? Chriſt ſitteth in heauen, & Chriſt is in the ſupper. The contradiction is in their carnall imagination, not in faith, or the word of God.*

*Tom. V Vittemb. 1557. defenſ. verb. Cana fol. 388.*

They alſo fright the people from this beliefe, by preſenting to them the vncomelyneſſe and inconueniences that may enſue; which obiections are but raked out of the ashes of the old Heathen and Heretiques, who made the like againſt Gods taking our flesh upon him; as that it was vndecent that God ſhould lie in a womans wombe nine months, that hee ſhould bee circumciſed, that hee ſhould bee whipt and ſpit upon, and finally ſuffer a moſt ſhamefull and painfull death. But ſeeing Proteſtants doe believe, that Chriſt when hee was on earth, was ſubiect to all humane infirmities except ſinne, why ſhould his liableneſſe to ſuch infirmities make them forbeare to believe that hee is in the Sacrament? But to acquit them of that trouble, they may take notice, that Chriſts body in the Sacrament is not ſubiect to

thoſe

thoſe inconueniences that it was before his death, becauſe it is now a glorified body, and not ſubiect to ſuffer any thing; for as the ſun ſhining on a dunghill is not defiled therewith, and as the Deity it ſelfe is euery where, and yet ſuffers no infection from the foulenesſe of any place; ſoe the body of Chriſt being immortall and impaſſible, cannot bee defiled or hurt with the touch or impreſſion of any vncleane or hurtfull thing, more than a man can hurt or defile a Spirit; for of that nature are all glorified bodies, as the Apoſtle ſaith, *It is ſowen a naturall body; it ſhall riſe a ſpirituall body.* Soe that in this reſpect, Proteſtants haue more reaſon to belieue the reall preſence of Chriſts body in the Sacrament, than that hee once had a reall body conuerſant heere on earth. 1. *Cor.* 15. 44.

But ſome Proteſtants againe doe acknowledge (as they ſay themſelues) the Reall preſence of Chriſts body in the Sacrament, and therein ſeeme to bee Catholiques; and pleaſe themſelues in ſeeming to bee ſoe, and thinke wee can deſire no more; but they doe but coſen both themſelues and us; for when their *Preſence* is ſifted, wee find no reality in it. They ſay that Chriſt is really preſent in the Sacrament, but not corporally or bodily: by which *bodily* they meane, either that his body it ſelfe is not there, or that it is not there with the circumſtances and accidents of a body, as quantity and the like. If they meane the former, to wit, that hee is really there, and yet his body is not there, I would faine know how this may bee; for, for a body to bee really in any thing, muſt

ſignifie to bee bodily or in body there, or nothing. Therefore to ſay that Chriſt is really there, who is a body, and yet not there bodily, is the contradiction they ſpeake of, and is in their reall preſence not in the Catholiques; for it is as much as if they ſhould ſay, his body is there, and it is not there. If by *not bodily*, they meane not with the accidents of his body, as quantity, figure and the like, and that ſoe Chriſt is not bodily in the Sacrament but ſpiritually, that is, after the nature of a Spirit, then they agree with Catholiques who ſay the ſame, and in this ſenſe hee may bee, and is both corporally and ſpiritually preſent in the Sacrament. Now if by really they meane in regard of his Deity which is euery where, this is true, but is not the true meaning of *really*; for hee is no more there in this ſenſe than hee is euery where elſe, and ſoe their confeſſion of a reall preſence imports nothing diſtinctly, and is but a deluſion. For Chriſt being a man aſwell as God, and the body of a man aſwell as the Godhead concurring to the making of his perſon, hee that is whole Chriſt and vnſeparated, cannot bee ſayd to bee any where really, vnleſſe hee bee alſo bodily. And if his body bee there, his body is by us receiued, and that not only ſpiritually, that is, vnder the conditions of a Spirit, or ſpiritually, by receiuing the grace of his holy Spirit into our Spirits and ſoules; but alſo corporally, in regard of himſelfe who is a body, and in regard of us who receiue his body into our bodies; and this not by faith, but with faith; that is, not by an imaginary conceipt that hee is there,

or that the benefits of his paſſion are conveyed to the receiuer that thinkes ſoe, which is the Proteſtant faith in this caſe; but with faith, that is, faith and charity alſo abiding in our ſoules, without which though wee doe receiue him truly and really, yet wee doe not receiue him worthily and profitably.

But according to the Proteſtant way of receiuing, it is impoſſible to receiue him vnworthily, which is contrary to the Scripture, and the common beliefe of all Chriſtians; for according to them none receiue him, but they that receiue him worthily, faith being the meanes with them which makes them receiue him both really and worthily, which who ſoe wants, doth not receiue him at all, ſoe that euery one that receiues really, receiues worthily; and the reſt receiue nothing but bread and wine, and ſoe doe not receiue Chriſt vnworthily, but only bread and wine at the moſt vnworthily; and how this should make them properly guilty of the body and blood of our Lord, which they doe not receiue, and liable to damnation therby, as the Apoſtle ſaith it doth, is beyond the reach of my apprehenſion.

Others comming yet neerer, ſay, that they believe the Reall and corporall preſence, but they doe not believe Tranſubſtantiation; they believe that Chriſt is truly there, but the manner (they ſay) is vnknowne and vnexpreſſible. But they ought to know, that men ought firmely to believe the manner of a myſtery reuealed, when the ſame belongs to the ſubſtance of the myſtery, ſoe that reiecting the manner wee reiect alſo the

ſubſtance of the myſtery. Now the myſtery in ſubſtance is, that the body of Chriſt is preſent in the Sacrament, in ſuch ſort that the Prieſt the Miniſter thereof, shewing what ſeemeth bread, may truly ſay thereof in the perſon of Chriſt, *This is my body.* This ſuppoſed as the ſubſtance of the myſtery, I infer that two Catholique doctrines concerning the manner thereof, belong to the ſubſtance of this myſtery, and cannot bee called in queſtion without danger of miſbeliefe. Firſt the reall preſence of the whole body of Chriſt vnder the forme of bread. Secondly that this is done by Tranſubſtantiation, becauſe it cannot bee done otherwiſe. Euen as hee that belieues the myſtery of the incarnation, the ſubſtance whereof is, that in Ieſus Chriſt the nature of God and the nature of man were ſoe vnited, that God is truly man, and man God; hee muſt neceſſarily belieue that this vnion is not metaphoricall and in affection only, but true and reall; Secondly that this vnion is ſubſtantiall not accidentall; thirdly that this vnion of natures is not by making one nature of both (as Eutyches taught) but hypoſtaticall, wherby the nature of God and man is vnited in one perſon. This myſtery is high, ſubrile, and incomprehenſible to flagging reaſon, yet muſt bee belieued, ſeeing it belongs to the ſubſtance of the myſtery, which could not bee true if it were not thus: ſoe it is in the reall preſence.

As for the nouelty of the word which ſome obiect, they haue little reaſon to doe ſoe, knowing it is ſome hundreds of yeares older than the

name *Proteſtant*, and for the thing, it is as antient as our Sauiours celebrating his laſt ſupper. And had not the Catholique doctrine beene oppoſed by heretiques, perhaps the word had not yet beene in uſe: no more had *conſubſtantiall*, vſed in the Nicene Creed, had not Arrius denyed the ſonne to bee conſubſtantiall, or of the ſame ſubſtance with the Father. For the Church doth, and may make fit words to explicate the truth of her doctrine as occaſion requires, wherein shee doth not change the doctrine, but expreſſeth it more plainly or ſignificantly.

Theſe poynts and all other I examined with diligence, and found that Proteſtants ordinarily did not truly apprehend many of the Catholique Doctrines, nor iuſtly oppoſe any of them. But I haue only touched theſe few particulars, to let the vnlearned Proteſtant reader ſee, that the Catholique doctrines are not ſuch monſtrous things as they ordinarily conceiue them, but rather that it is monſtrous in them not to belieue them: And to awaken the further diligence of all Proteſtants to ſearch into the truth of all poynts, ſoe far as they are able either by themſelues or others, (if they will not at the firſt caſt themſelues upon the infallibility of the Church, which I conceiue I haue ſufficiently proued in the former part of this treatiſe, and is the ſhorteſt and ſureſt way) and to read the bookes of Catholiques ſet forth to this purpoſe, and not to exerciſe an implicite faith to the Proteſtant Religion, and euen againſt the rule of the Proteſtant religiõ, to their hurt, ſeeing they will not yet doe it to the Catholique Religion to

their aduantage. In which Catholique bookes they shall find all the pleas for Protestancy, all their obiections against Catholique doctrine answered with that learning and solidity, with that cleerenesse and fullnesse, that were not faith also required (which is the guift of God only) to the apprehension of those thinges which the Church teacheth, it were impossible (in my iudgment) impossible (I say) that any reasonable man should continue (in his iudgment) a Protestant.

Yet many there are I feare, who although they bee in beliefe and iudgement Catholiques, yet in outward profession are Protestants. Who like the inferiour spheares, which are moued one way by the *primum mobile*, and a contrary way by their owne peculiar motion; soe they are moued to belieue the Catholique verities by the influence of God upon their soules, but to remayne in the Protestant communion by the priuat instigations of flesh and blood. Who wanting the seasoning of Charity, doe warpe and shrinke from that, to which their iudgment hath ioyned them. Whose faith like bullio though it bee good mettall in it selfe, yet wanting the stampe of Catholique communion and obedience, is not currant in the Kingdome of heauen, nor will serue in their iourney to defray them thither. But they (according to the condition of all weake minds) accounting the present euill (as losse of goods, and friends, and the like) the most intolerable, desire to avoyd that, and put to aduenture the ensuing. And soe while they sayle through the

troubleſome Sea of this life, vnskilfull of ſteerage in a ſtorme, doe ſtrike and ſplit their ſoules upon the flats of feare, and rockes of preſumption: forgetfull of that dreadfull threatning of our Saiour, *Hee that ſhall deny mee before men, ſhall bee denyed before the Angells of God.* Luc. 12. 9.

Now to the diligence of examination before mentioned, for thoſe that are not yet conuinced in their iudgements, a Proteſtant is bound by Chillingworths owne rule; who though hee ſay, that for as much as there is no infallible guide, and that therfore a man muſt follow the choyce of his owne reaſon in what hee doth belieue, and that God will bee contented with that, bee it more or leſſe, true or falſe, being as much as hee can attaine to; yet hee addeth withall, that a man muſt employ his uttermoſt endeauours to the finding out of the truth. And who is it amongſt the Proteſtants that hath done that? Who hath ſpent all his ſpare time, much leſſe, who hath ſpared all the time hee could to this enquiry? I thinke no Proteſtants conſcience can acquit him in this caſe; and if not, hee muſt not thinke to quiet himſelfe by ſaying, that to the beſt of his vnderſtanding the Proteſtant Religion ſeemeth true, if hee haue not employed all his endeauours to find whether it bee ſoe or no; which cannot bee, vnleſſe with King Philip hee keepe one eare for the party accuſed, vnleſſe hee equally heare both ſides. *Philippus Macedo.*

Wherfore deueſting themſelues of all preiudice and prepoſſeſſed opinions, like white paper wherein there is nothing written, let them ad-

dreſſe themſelues with all their ſpare time (yea they ought to make ſpare time rather than to want it) vnto a ſad and ſerious cõſideration of the great great buiſineſſe of Religion, the truth whereof who ſoe gaines, though with the loſſe of all temporall felicity, doth highly improue his eſtate; conſidering that as our Sauiour ſaith, *what will it profit a man to gaine the whole world, and to looſe his owne ſoule?* And let no mã deferre this moſt important affayre, and put it of to the latter end of his life, (which how ſoone it will happen, the youngeſt knoweth not;) as if the Kingdome of heauen were like a market, cheapeſt at the latter end of the day; or that becauſe nature hath placed the ſeat of his memory in the hindermoſt part of his head, therfore hee may deferre the remembrance of God, and of comming to him by the path of true Religion, vnto the hindermoſt part of his life. But as God himſelfe ſaith, *while it is called to day, harden not your hearts*, leaſt his delay pull upon himſelfe the forſaking of God, and ſteele his forehead to the perpetuall refuſall of his mercifull invitation; and ſo hee, and eſpetially the citty of London, which hath beene purpled with the blood of ſo many martyrs, heare the complaynt and curſe of our Sauiour ſounding in his eare, *O Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I haue gathered thy children as the hen gathereth her chickens vnder her wings, and you would not? behold your habitation ſhall bee left vnto you deſolate.*

Math. 16. 16.

Pſal. 94. 8.

Math. 23. 37.

And hee that will apply himſelfe to this enqueſt as

queſt as I haue done, ſhall find, that the obiections of Proteſtants againſt Catholique doctrines are very weake and ſleight, they are but paper pellets, and make more noyſe than hurt; the workes alſo that they rayſe for their owne defence are as weake, and eaſily diſmantled. I found that their obiections were anſwered againe and againe, which a later writer would take no notice of, but retriue the firſt arguments and urge them as fresh as if they had neuer beene urged before, or at leaſt had neuer beene anſwered; forgetting to make reply to the Catholique anſwers, which was indeed becauſe they could not doe it. And in their writings I found much abuſe of all authors, euen from the Bible it ſelfe vnto the authors of lateſt times, either miſalleadging the words, or miſconſtruing the meaning, or urging that for their purpoſe which was indeed to no purpoſe.

Particularly for their miſtranſlating of Scripture (wherein they grieuouſly accuſe one another as I shewed before) I will alleadge two or three places (of a great many) for a taſt, wherein their vnfaithfullneſſe is apparant; as firſt that notable deprauation of their Maſter Luther, which I haue mentioned before, in adding the word [*only*] where the Apoſtle ſaith, that *a man is iuſtified by faith without the workes of the law*. Alſo where the Apoſtle ſaith *giue diligence by good workes to make your calling and election ſure*, the English Bibles leaue out theſe words, *by good workes*, and yet Beza in his notes upon the place, acknowledgeth theſe words to be in almoſt all the

*Rom.*3.28.

2.*Pet.*1.10.

antient Greeke coppies. Alſo in the ſame chapter and fifteenth werſe, theſe words are read according to the originall, *I will doe my diligence alſo, you to haue often after my deceaſe, that you may haue a remembrance of theſe things*, ſhewing thereby that hee would pray for them after hee was dead; as Saint Chryſoſtome expoundeth it, ſaying, *Reioyce euer (you bleſſed Apoſtles) in our Lord, without intermiſsion pray for us, fullfill your promiſes; for ô* 2. Pet. 1. 10. *Bleſſed Peter thou cryeſt out ſpeaking thus, I will doe my diligence after my comming to make mention of you.* Now the English Bibles read this place thus, *Moreouer I will endeauour, that you may bee able after my deceaſe, to haue theſe things alwayes in remembrance*, corrupting the ſenſe, and making it ſignifie only that hee would endeauour that they should remember thoſe things when hee was dead; whereas hee ſaith that hee would endeauour after hee was dead that they should remember thoſe things; and therby it proues that hee prayed for them after hee was dead; a doctrine which many Proteſtants will not allow. Alſo in the firſt Epiſtle to the Corinthians, the eleuenth chapter, verſe 27. where the Apoſtle ſaith, *whoſoeuer shall eate this bread, or drinke the cup of the Lord vnworthily, shall bee guilty of the body and bloud of the Lord*, the English tranſlate it thus, *whoſoeuer shall eate this bread, and drinke the cup of the Lord vnworthily*, putting *and* for *or*, therby making the Apoſtle ſpeake of the receiuing of the bread and and wine vnworthily in an vnited ſenſe, whereas hee ſpeaketh of them in a diuided ſenſe.

Thus in very many places doe they deale with

the Scripture like the Elephant when hee goes to drinke, who troubles the cleere water with his feete, becauſe hee will not ſee the deformity of his face; ſoe they trouble and defile the ſenſe of Scripture either in words or expoſition, becauſe they would not ſee the deformity of their errors. Many falſifications alſo and corruptions of Catholique authors, by the Proteſtant writers, I haue met with; as where they ſpeake ſomething by way of ſuppoſition, they alleadge them as if they ſpeake it poſitiuely and abſolutely; where they bring the obiections of heretiques, they alleadge them as ſpeaking the words in their owne names; where they relate with reprehenſion the ſayings of wicked men, they alleadge them as ſaying thoſe words themſelues; which is, as if they ſhould charge Saint Mathew himſelfe, with the words of the Phariſees againſt our Sauiour. *Behould a glutton and a drinker of wine.* But I will not bee particular in this matter, becauſe many that haue beene guilty in this caſe, haue beene called to a ſtrict account by their Catholique anſwerers.

*Math.* 11. 19.

And when they are preſſed by Catholiques with plaine and direct proofes, O what ſerpentine wriglings and windings, to eſcape the aſſaulters, doe they make! O what peruerſe, ridiculous, and contradictory anſwers and euaſions doe ſome of them make! in which they doe at once shew both much wit, and much folly; for fooles could not ſpeake as they doe, and wiſe men would not. *In* ſo much that [a] Bishop Vsher Primat of Armagh, a very learned man, to avoyde

[a] *Anſwer to a Ieſuites challenge, chapt. of Limb. Patrum.*

the confeſſio of Chriſts deſcent into hell, according to the article of the creed in the playne ſenſe thereof, doth ſoe turne it and wind it, that hee makes the ſenſe of the words, *Hee deſcended into hell*, to bee, *Hee aſcended into heauen*: to ſuch pittifull refuges doth the weakneſſe of a bad cauſe driue them. And thus they that haue the moſt learning amongſt them, being by vnhappy accident bred up in an erroneous Religion, and thereby preſuming it to bee true, doe bend all the endeauours of their learning to the maintenance of their errors, and the obſcuring of the truth; which learning if it were directed to the right end, might by iuſt title clayme a place in the firſt file of deſert: euen like a torch which turned downeward, is extinguished with that wax, which held upward would make it bright and glorious. But though their learning were a hundred times dou-

*Exod.* 7.12. bled, yet as Aarons ſerpent deuoured the Magicians ſerpents, ſoe the wiſdome of God which is in his Church, will confound the ſenſuall wiſdome

*Prou.* 21.30. of all her oppoſers; ſeeing *there is no wiſdome, nor prudence, nor counſell againſt God.*

I further obſerued that the arguments of Proteſtants for themſelues were very fallacious; moſt frequently, in that which the Logicians call *Fallacia conſequentia*, which is when the conſequence is not iuſtly inferred: for example, they argue thus: The Sacrament is called a figure of Chriſts body, therfore it is not his true and reall body; which is a falſe conſequence, for it may

*Heb.* 1. 3. bee both; euen as Chriſt is called *a figure of the ſubſtance of his father*, and yet hee is alſo the ſame

ſubſtance. Chriſt ſaith *come vnto mee*, therfore wee may goe to no body elſe; which is falſe, for wee may goe to him and others alſo. The Apoſtle ſaith, that *wee are iuſtified by faith*, therefore ſay they not by workes; whereas wee are iuſtified by both. Wee muſt confeſſe our ſinnes to God, therefore not to a Prieſt; whereas wee muſt doe both. Chriſt is the head of the Church, therfore the Pope is not; whereas both are in ſeuerall capacities. The like might bee ſayd in many others; by which kind of arguing vnlearned people are exceedingly deluded, and thinke that while one thing muſt bee done, that muſt bee done only; the veyne of that word *only*, (inuented by Luther in the matter of iuſtification by faith) running through the whole body of their Religion.

Moreouer I found this contradiction amongſt the Patrons of Proteſtancy; that ſome of them reiect the Fathers, and accuſe them of being infected with the errors which prevayled in their times; and what were their errors? euen all that they taught contrary to their Proteſtant doctrines; ſoe making themſelues the rule to iudge the Fathers by, and not the Fathers (which any wiſe man would thinke more fit) a rule vnto theſelues; who no doubt knew the Scriptures alſo, and what was agreeable or contrary to them bettet than they: Proteſtants being heerin like carpenters who were their rule at their backes, caſting behind them and neglecting thoſe that should guide their beliefe. But other Proteſtants ashamed of this inſolency, pretend for the credit of their

cauſe, that the Fathers are altogether on their ſide; and then with much labour hunt out ſome obſcure paſſages, moſt liable to bee wreſted, and triumph therein as if they had found a demonſtration; which when they are ſifted, either they make nothing for them, or elſe quite againſt them: who in this caſe are like vnto a man ready to bee drowned, who to ſaue himſelfe will catch hold on a naked ſword, with which hee cutteth his fingers; ſoe Proteſtants ſunke into the deſpayre of their cauſe, thinke to ſaue themſelues by that which ſerues but to encreaſe their ouerthrow.

They pretend alſo to anſwer many places of the Fathers alleadged by Catholiques, and to giue their words a Proteſtant meaning, and thereby run the Fathers into manifeſt contradiction of themſelues; in regard that the Fathers haue but ſome oblique paſſages which ſeeme (and but ſeeme) to make for Proteſtants, (as who euer ſpeake ſoe exactly, nay who can poſſibly ſpeake ſoe exactly, as that his words may not bee made to ſeeme different from his meaning?) but they haue whole bookes, ſermons, and tractats, and a world of diſperſed places, of purpoſe, in the maintenance of Catholique truths. And although they ſay that the Fathers taught Proteſtant doctrine, and they giue a Proteſtant ſenſe (though very incongruous) to many of the places of the Fathers alleadged by Catholiques, yet they dare not uſe thoſe words and phraſes of the Fathers, of the Maſſe, the Altar, the Sacrifice, concerning reall preſence, prayers to Saints and for the

dead, merits, ſatisfaction, and purgatorie, with the like, in their prayers, ſermons, and bookes; which if they ſpeake Proteſtant doctrine, in the true ſenſe of the Fathers (as they ſay they doe) why doe they not with the ſenſe, make uſe of the words and ſpeeches alſo? I can conceiue no other reaſon, but for feare the peoples vnderſtandings not ſoe fraught with preiudice, nor acquainted with their vncouth euaſions, should carry them to the direct meaning thereof, and ſoe either in thoſe things become popish themſelues, or accuſe their teachers of popery.

Another fraud I haue obſerued amongſt the Canonicall Proteſtants, which is, that when they diſpute againſt Catholiques they haue recourſe to the Scripture, and will bee tryed by that only; but when they diſpute againſt the Puritanes, and other ſects amongſt them, who deale with them at their owne weapon of Scripture only, then they haue recourſe to the Fathers and the tradition of the Church, and vſe the ſame arguments againſt Puritanes that Catholiques doe againſt them; and particularly in the poynts of baptizing of infants, againſt the Anabaptiſts; and the keeping of the firſt day of the weeke holy, againſt the Sabbatarians, who would haue Satterday; for either of which there is not any command in Scripture. And shall tradition ſerue them in thoſe caſes, and not in others? Or shall Scripture with them proue all other poynts, and not thoſe? And this shift is ſuch a one, as Saint Auguſtine witneſſeth to bee common to foxes and heretiques. For as foxes haue two holes, to ſaue themſelues *in pſal. 80.*

by one when they are driuen from the other; ſoe heretiques whom the Scripture figures out by
Cant. 2. 15. foxes, when the Spouſe ſaith, *Let us take the young foxes that deſtroy the vines*, haue a duoble paſſage, to ſaue themſelues by the one, when they are aſſaulted by the other; ſoe that hee that will catch them, muſt ſet his nets before both iſſues, and beſeige both paſſages, as the excellent Catholique writers haue done, and haue left them neither Tradition nor Scripture whereby to eſcape.

For although the Scripture doe not teach all in direct and particular tearmes that Catholiques doe, yet it teacheth nothing that Proteſtants doe, in the things they differ from Catholiques. And *in generall* the Scripture teacheth all that Catholiques doe, by referring us to Tradition. And this is ſufficient; for it is not required that all that wee believe or doe, bee expreſly ſet downe in Scripture, it is enough that there bee no Scripture againſt it, for what is not forbidden is law-
Rom. 4. 15. full; as the Apoſtle ſaith, where there is no law, there is no tranſgreſſion; if then there bee no law of Scripture againſt it, it is lawfull; eſpecially if it bee warranted by the Tradition of the Church, to which the Scripture referres us, and is to us more euident to come from God than the Scripture is, which wee doe not know to doe ſoe, but by the Churches teſtimony.

Soe that I found that the Proteſtants were like vnto the Giant Procuſtus mentioned by Plutarch, who hauing a great iron bed fit for himſelfe, all ſtrangers that hee tooke hee layed therein,

therein, and if they were to long for the bed, hee cut of ſoe much of their leggs; if to short, hee ſtreatched them out till they came euen: ſoe the Proteſtants hauing built a Religion after the modell of their owne fancy, doe examine Scriptures, Councells, Fathers, and all authority by it, whereof ſome they cut of as being to long, in affirming more than they doe; and others being to short for their purpoſe, they miſerably ſcrue, and tenter, and racke till they come to the length they deſire. And had I the wicked ambition by impiety to make my ſelfe famous, I belieue, I could coniure up new opinions, which (laying aſide the authority of the Church, I could varnish with as much reaſon and Scripture, as any the Proteſtants profeſſe. Whoſe attempts haue had no better ſucceſſe then Achelous had in fighting with Hercules, who tooke upon him ſeuerall shapes, hoping in one or other to ouercome him; but was by Hercules beaten through all his shapes, and forced at laſt to take his owne proper shape, and yeald: Soe Proteſtants fighting againſt Catholiques are by them beaten through all their changes, and formes, and shifts through which they wander, and are forced at laſt to take the true forme of Proteſtancy, which is obſtinately to deny the plaine and manifeſt truth. But I heartily pray that it would pleaſe God to bring them to the true forme which they ought to haue, which is of *Roman Catholique*; vntill which they will (like the blinded Sodomites) perpetually rowle, and wander, and grope in the darkeneſſe of vncertainty, and inſtability, vntill

eternall darkeneſſe ſeize upon them. For by embarquing themſelues in ſuch an enterprize as is the boording of the ship of Peter, they are like to arriue at no other Port but ruine and deſtruction.

Moreouer I found this proceeding of the Proteſtants to bee moſt vnreaſonable, and full of pride, in that they being but few in number, eſpecially in their beginning, yea but one, one infinitely audacious Luther, once a child of the Roman Church, should preſume to correct and reforme the whole Chriſtian world; a thing which no man would admit in the priuat regiment of his owne family, that a ſonne or ſeruant should preſume to find fault with, and change the cuſtomes of the houſe against the conſent of the Father, Maſter, and all the reſt, and aſſume to himſelfe alone to bee iudge of the cauſe. One earneſtly deſiring Lycurgus to eſtablish, a popular State in Lacedemon, that the baſeſt might haue as great authority as the higheſt, anſwered, *Beginne to doe ſoe firſt in thine owne houſe*; which hee refuſed, and thereby ſaw the iniuſtice of his owne demaund: ſoe theſe men that will not admit within themſelues, either in matters Eccleſiaſticall or ciuill, that they whoſe duty it is to obey, should command, they whoſe duty it is to learne, should teach; with what face can they defend the practiſe thereof in the Church, which is the houſe of God; of which their predeceſſors were guilty in the firſt attempt, and this preſent generation in the continance of their rebellion? Nor let them thinke that their hauing of the Bible in the

Mother-tongue will ſaue them, as if it were like the Palladiũ to the Troians, a thing dropt downe from heauen, no man knowes how, with this cõdition annexed, that while they kept it in their citty they should neuer perish; while in the meane time they extreamly pollute it with two things, their interpretation and their cõuerſation; whereas the Church of Rome hath not only the word, but the meaning of God alſo, as the Apoſtle ſaith, *wee haue the ſenſe of Chriſt*; both proued by neuer erring authority. 1. Cor. 2. 16.

And laſtly weighing all the Proteſtant arguments with all impartiality, or if there were any inclination of the ballance, it was to their ſide, with whoſe doctrines I had beene from my childhood ſeaſoned, and had beene a teacher of others for the ſpace of neere twenty yeares, and to whom to receiue contrary impreſſions I knew muſt proue extreamly preiudiciall; who therefore addreſt my ſelfe to this enquiry, with the diſpoſition of a iealous huſband, ſeeking that which I was moſt loath to find; yet all this notwithſtanding, I found that all the pleas and pretenſes of Proteſtants, and their anſwers to Catholiques were weake, ſleight, falſe or impertinent; and like vnto a certaine fish called ſleue, mentioned by Plutarch, which hath a body like a ſword, but wanteth a heart, they had (at leaſt in the opinion of ſome) a shew of ſtrength and sharpneſſe, but inwardly had no power, Spirit, or vigour. And that all their ſpecious shewes of purity, reformation, and euangelicall truth, was but like vnto a shallow brooke or plash of water, wherein

wee may diſcerne the ſun, or moone and ſtarres, with the whole face of heauen, as if it were as deepe as heauen is high, when if wee but ſound it with our little finger, wee pierce it through euen to the earth: ſoe their pretences of the pure word of God, heauenly truth, and nothing but the truth, (as if like Prometheus they had fetched it themſelues from heauen) being fathomed, I found no deeper than the shallow conceipts of priuat heads. And that like Micol they had ſent away Dauid, and layd an image iu his place; they had renounced the true and liuing word of God, which is the true ſenſe thereof, and layd an image of their owne fancy, dreſt in the ſame letter, in the roome thereof; and ſoe were, though not of Saints and images which they ought, yet worshippers of their owne imaginations, which they ought not, as being a high Idolatry.

1. Kings 19.

And theſe, theſe are the motiues, which haue inclined mee to belieue that the Church of England, and all other Proteſtant Churches are guilty both of hereſy and ſchiſme; two ſinnes of higheſt nature, the one againſt God, the other againſt our neighbour, the one againſt faith, the other againſt charity, by denying their beliefe to doctrines reuealed by God the ſupreme author, and propoſed by the Catholique Church the ſupreme witneſſe of diuine truth; and by rending the ſeameleſſe coate of Chriſt, ſeparating from the communion of his Church, and that as ſome of their moſt learned ſay, for things not fundamentall; and what can bee more imprudent than for an vnfundamentall error to commit a fnnda-

mentall ſinne ? And ſuch it is to ſeparate from the true Church, as the learned amongſt them confeſſe the Church of Rome to bee. And as the pretended errors for which they did ſeparate, (they confeſſe) were not fundamentall, ſoe for ought they know (for they confeſſe that the iudgement of their Church may erre) they were no errors at all; and ſoe againe for ought they know, they haue not reformed but deformed themſelues; and are gone out of Gods bleſſing (as wee ſay) into the warme ſun. And what madneſſe it is to make, or continue a ſeparation from a true Church, ſoe acknowledged by all Chriſtians, upon pretences not accounted true by any but themſelues, and not certainly knowne to bee true, ſoe much as by themſelues. And as Saint Auguſtine argues againſt the Donatiſts, If both ſides were true, they had no cauſe to ſeparate, and to fly from thoſe whom they had in poſſeſſion: if both falſe, there was no cauſe of ſeparation, that they ſhould fly from thoſe who were no more faulty than themſelues. If our doctrines are true and theirs falſe, there was no cauſe of their ſepation, becauſe they ought rather to haue amended themſelues and continued in vnity: and if ours are falſe and theirs true, there was no cauſe of their ſeparation, becauſe they ought not to haue forſaken the innocent world, to whom either they would not, or they could not demonſtrate their truth. Nor can it excuſe them to ſay that ſuch or ſuch thinges are againſt their conſcience; for as much as they ought to regulate their conſciences by the word of God in the mouth of the Church,

*De vnitat Eccleſ. c. 3.*

not of themſelues, (otherwiſe contentious and ſelfe-willd Spirits will neuer want this plea to ſeparate from the Church, and ſoe to ſerue God with their will-worship,) and not to demaund of the Church that shee make her conſcience ſtoope to a compliance with theirs, which is inſolent and vnreaſonable.

Tis true, that hee that doth any thing againſt his conſcience ſinneth, ſoe alſo if hee doe not that which hee is commanded, hee ſinneth; therfore to reconcile this conflict of conſcience, men may and muſt (though it goe againſt the grayne of their priuat iudgment) ſubmit themſelues by an implicite faith vnto the Church, by belieuing her to bee wiſer than themſelues, and ſoe belieuing what shee ſaith to bee true. Otherwiſe this conſcience would bee a plea for all diſobedience and impiety; when wicked men might ſay, that they could not bee perſuaded in their conſcience that the things they were commanded to belieue or doe, were good, but rather the contrary were ſoe, and therefore they would doe them. And thus erroneous men may thinke it lawfull to commit murder or adultery, as all rebells doe the one, and Familiſts and Adamites the other. And wee ſee that Proteſtants that make conſcience their plea againſt the Church of Rome, and a ground of ſeparation, yet will not admit this from others that are vnder their command, The legall Proteſtants of England would not permit any man vnder pretence of conſcience, to refuſe the oath of allegiance and Supremacy, but thought all men bound to ſubmit their beliefes

therein vnto them. And now the Reformers of the reformed, who heeretofore complaynd of it as an Egyptian burden, to haue any thing impoſed upon them againſt their conſcience, make no ſcruple to impoſe upon other mens conſciences, in their oaths, proteſtations, and couenants of conſpiracy, and of belieuing a Religion not only now in Being, but whatſoeuer heereafter ſhall by them bee contriued; nor will they ſuffer any mans tenderneſſe of conſcience, to bee a ground for the ſeparation of his obedience. Soe that the ſeparation of all Proteſtants from the Church of Rome vnder pretence of conſcience, as it hath no ground of truth, ſoe hath it not either of prudence or iuſtice.

And if the Proteſtants eſpecially the Chillingworthians will bee (as they pretend) the ſeruants of reaſon, and follow her whither ſhee ſhall guide them, I cannot ſee how they can avoyde comming to the Catholique Roman Church. For ſeeing that (according to them) there is no infallible certainty of the truth of any poynt of Faith, (for if there bee ſoe, it is in their fundamentalls; yet ſeeing they haue no infallible knowledge what thoſe fundamentalls are, they muſt needs ſlide backe againe to their former vniuerſall vncertainty:) all the aſſurance they haue in matter of religion, can bee but probable: Now Ariſtotle, the great Maſter of reaſon, giueth this rule of probability; *That* (ſaith hee) *is probable, which ſeemeth ſoe to all, or to the moſt, or to the moſt wiſe; and amongſt them, to all, or to the moſt, or to the moſt famous and eminent.* which rule is ſoe con-

ſonant to reaſon, as I thinke no reaſonable crea-ture will deny it. Nor can any Proteſtant (except pride and ignorance ſhut the doore of his confeſ-ſion) deny that this rule of probability, amongſt all ſorts of Chriſtians is applyable only to the Roman Catholique Church; there hauing beene infinitely more, and more wiſe and learned peo-ple, of her communion, than of any other; yea many times there haue beene, when ſhee hath en-folded all Chriſtians in her armes, and not one to bee found out of her cõmunion, her doctrines then (in reaſon) are to bee receiued as moſt probable. And as (as ſome Philoſophers ſay) naturall bodyes doe neglect the lawes and rules of their particular motions, to ſerue and follow the laws of vniuerſall nature; of which one is, That there muſt bee no *Vacuum*, or place utterly empty: which law to obſerue, wee ſee that heauy bodies will riſe upward, which otherwiſe would fall downeward: Soe the particular rules of reaſon, in particular men (if they will shew themſelues the dutifull children of reaſon) muſt giue place to this generall and vniuerſall rule of reaſon im-planted in mankind; and when they are inclined one way to an opinion, by their owne priuat and domeſtique reaſon, they muſt ſuſpend that incli-nation, and conquer the prouocations thereof, and readily yeald vnto the fundamentall and vni-uerſall law of reaſon; which is, that in matters of whoſe truth there is no infallible certainty, that is moſt likely to bee true, and hath the moſt reaſon on its ſide, wherin the moſt, and the moſt reaſo-nable of reaſonable creatures, doe agree. Which if they

if they doe, they shall not run upon the rocke of believing contradictions, (as some of them imagine;) but shall find themselues obliged by the trayne of their owne principles, to become Roman Catholiques.

And these considerations, together with the great assistance of Gods grace, haue caused mee to forsake the communion of all Protestant Churches, who like those mentioned in Saint Iohn, *say they are Iewes*, the true Church, *and are not, but are the Synagogue of Satan.* And not to content my selfe to bee a Catholique in opinion only, keeping it priuat to my selfe, to saue my temporall interest; nor with the two tribes and halfe, forbeare to enter into the land of Canaan, but stay on the other side of Iordan, tempted thereunto by the pleasantnes of the land; but, disdayning to match my loue soe lowe, as to this creeping world, with the renouncing of all I possessed, or that my hopes could reach at, to the pulling on my selfe the displeasure of my friends and kindred, the reproach and hatred of the Protestant party, to the abandoning of my selfe, my wife and children, to all the calamities (which are all) that beggary, and perpetuall banishment could throwe upon us; lanching forth into the deepe of this wide world, without rudder, anchor, sayles or tackling, to humble our selues at the feete of our Holy Mother the Church of Rome, which is the one, true, holy, Catholique and Apostolique Church; and will bee soe, and will bee accounted soe, when these, like their predecessors, reuolters from the Church of Ro- *Reuel.2.9.*

me, shall bee no more. And to chooſe to perish for want (if it bee the will of God) in communion with the Catholique Church, than to haue the Empire of the world ſtoope vnder my command, and bee a Proteſtant. And to ſay, as Themiſtocles did to his wife aud children, though in a different ſenſe, *Periiſſemus niſi periiſſemus*, *wee had perished, if wee had not perished*, if wee had not perished temporally, wee had perished eternally. Nor would I ſell the inward peace and conſolation I heere find, though at ſuch a rate as would vndoe the world to buy it; for hee that purchaſeth worldly proſperity with the loſſe of the true faith, out-buyes it and will proue a bākrupt; with which the tendryes of the whole world being counterpoyſed, proue to light: as our Sauiour ſaith, *Math.16. 26.* *what ſhall it profit a man to gaine the whole world, and to looſe his owne ſoule?*

And all this, becauſe they that are out of the true Church, are out-lawes againſt God, are [a] *without Chriſt and without God in the world*, as the Apoſtle ſpeaketh; and becauſe (as all antiquity teſtifieth) that [b] *out of the Catholique Church there is no ſaluation.* [c] *That whoſoeuer is not in the Catholique Church, cannot haue life.* [d] *That hee ſhall not haue God for his father, who will not haue the Church for his mother.* [e] *That Chriſt is not with thoſe that aſſemble out of the Church.* [f] *That although they ſhould bee ſlayne for the confeſſion of Chriſt, this ſpot is not waſhed away euen with blood.* [g] *That hee cannot bee a martyr that is not in the Church.* [h] *That out of the Catholique Church one may haue faith, Sacraments, and in ſumme euery thing except ſaluation.*

[a] *Epheſ.2.12.*
[b] *Concil. Carth.4.c.1.*
[c] *Aug. Ep. 152.*
[d] *Aug. de Sym ad Catech. lib.4.*
[e] *Cyp. de unitat.Eccl.*
[f] *Ibidem.*
[g] *Ibidem.*
[h] *Aug. de geſt. cum Emerito.*

*i That hee that communicates not with the Catholique Church is an heretique and Antichriſt.* *k That no heretique nor ſchiſmatique that is not reſtored to the Catholique Church before the end of his life can bee ſaued.* And this *Catholique Church* is the *Roman Church*, becauſe the Bishop of Rome is the head thereof appoynted ſoe by God, and receiued by the Chriſtian world in all ages (as I haue proued before) and that not only for a time, but at this time, and for euer. And this being the rocke on which the Church is built, ſurely it shall neuer bee remoued, nor hee that like the wiſe man builds thereon; as our Sauiour ſaith, *l the raine fell, the floods came, the winds blew, and rushed upon the houſe, and it fell not, for it was founded on a rocke*: On the other ſide, all other Churches are built upon the Sandy foundation of humane inuention, and muſt expect the fate of the fooles houſe, on which *the raine fell, the floods came, the winds blew, and rushed thereon, and it fell, and the ruine thereof was great.*

i *Proſp. promiſ. & prædic. Dei par. 4. c. 5*

k *Fulgent. de fide ad Pet. c. 19.*

l *Math. 7. 25. 26. 27.*

And now for a concluſion, let mee inuite the reader to ſtand (as it were) upon mount Nebo, as Moſes did, and take a view of the land of Canaan, the Roman Catholique Church, on the one ſide, and the wilderneſſe of the Proteſtant Churches on the other. Heere amongſt Catholiques, you shall ſee a Church like the cloud that appeared to Elisha as big as a mans hand, which by and by ſpread ouer the face of the earth; a Church which hath encircled in her armes (at leaſt in their predeceſſors) all that haue euer wore the name of Chriſtians; which hath

ſtreatched her dominions as far as the ſun his beames, and whereſoere hee hath beſtowed his corporall, shee hath beſtowed her ſpirituall light. There amongſt Proteſtãts, you shall ſee Churches that haue got poſſeſſion only of the moſt obſcure places, and that by patches like a poore mans land; and thoſe too, uſurped by fraud and violence from the iuſt owners thereof; not purchaſed, but ſtolne. Heere you shall ſee a Church that hath continued without interruption ſince the firſt planting thereof; that hath kept perpetuall tearme without vacation; that in all the rough tempeſts of this worlds perſecutions hath ſtill rid out the ſtorme; and though by the tyranny of heathen and heretiques millions of her children did fall, it was but like the morning dew, watering therby the ſeeds of grace which themſelues had ſowne; and when they calmly bled, it was but oyle to the Apoſtles lampes, whoſe bright flames may yet ſerue to light poſterity to heauen. And as the enemyes of the citty of Rome were wont to weepe to ſee it on fire, becauſe it would afterwards bee fairer built; ſoe the deuill (though hee cauſed it, yet) did mourne to ſee the Church of Rome on fire in her martyrs, which was euer repayred by a greater encreaſe of conuerts; who conſtantly kept the faith, vntill they loſt themſelues in keeping it; like Naboth who kept his poſſeſſion, with the loſſe of his blood. There yon shall ſee Churches like Caſtor and Pollux riſing and ſetting by turnes, ſometimes aliue, ſometimes dead; with ſuch huge great gaps betweene the times of their ſubſiſting, that for

any ſuccour they could haue from them, millions of ſoules might in the interim haue dropt into hell. And as the Moabites when they ſaw the waters looke ruddy, thought they had beene mingled with bloud, when it was but the reflexion of the morning ſun beames on them; ſoe when they ſuffered any thing, they called it perſecution for their obedience to God, when it was indeed but the effect of iuſtice on them, for their rebellion againſt Gods deputies Eccleſiaſticall and ciuill, the high Prieſt and the Prince: and inſteed of giuing them encreaſe, as perſecution hath alwayes done vnto the true Church, it did (with the ayde of their inward diſcords) vtterly extinguish them. Who haue had none, but haue made many martyrs; reuiuing, euen in theſe later and preſent times, the antient copies of cruelty againſt Catholiques; blindly believing that by killing Gods ſeruants, they doe God ſeruice. Whoſe meeke ſpirits haue payd as large attribute of patience vnto heauen, and ſufferance vnto the world, as any that went before them; and haue proued in themſelues, the truth of the Spouſes ſaying in the Canticles, *My beloued is white and* 5. 10. *ruddy*, being blanch'd with the whitneſſe of innocence, and gul'd with the blood of martydome. The fury of whoſe malice and perſecution hath purſued many euen through the gates of death, adding prophanation to their cruelty, by diſturbing the dead bodies, and ſilent urnes of Saints departed. A poore reuenge and foolish, which doth more expreſſe their hatred, than ſatisfie it; and sheweth that their malice doth more afflict

their owne minds before it is executed, than it can doe their enemyes bodies in the execution: Soe eager, ſoe importunate is ſinne, euer to its owne ſhame.

Heere you ſhall ſee a Church that hath alwayes beene in view; whom neither feare nor coyneſſe hath made to hide her head, and whoſe admired beauty hath inuited all men to her chaſt embraces, and like Meduſaes head hath turned them to ſtones of this liuing building, by the admiration of her ſurpaſſing beauty. There you ſhall ſee Churches, ſuch (which is very ſtrange) as were neuer ſeene; or very ſeldome; keeping ſuch vnkind and retired ſtate, that men, like Diogenes who went about Athens with a candle and a lanthorne at noone day to ſeeke an honeſt man, muſt doe ſoe about the world to find them out, and in the meane time perish for want of ſpirituall ayde: who neuer had any beauty, riches, or rarity amongſt them, but only Giges his ring, wherby they did for the moſt part walke inuiſible. The English prouerbe ſaith, that where God hath his Church the deuill hath his chappell; and ſo hee hath alwayes had in heretiques, who in regard of place haue beene mingled with Catholiques; but that the deuill should haue all the Church, and God not ſoe much as the chappell (as they pretend) is moſt incredible.

Heere you shall ſee a Church like the citty of Ieruſalem that is at vnity within it ſelfe; and like the walls of Byzantium ſoe cloſely vnited, that they ſeeme to bee all but one entire ſtone. And as God ſpake of old, *by the mouth of his Pro-*

Luc. 1. 70.

*phets*, intimating that though they were many Prophets, yet they had all but one mouth, in regard of the vnity and agreement of their sayings; soe speaketh hee now by the mouth of the Priests in the Catholique Church. A body hauing Christ for the head, *from whom* (as the Apostle saith) *the whole body being fitly ioyned together, and compacted by that which euery ioynt supplyeth, according to the effectuall working in the measure of euery part, maketh encrease of the body to the edifying of it selfe in loue.* Whose powerfull vnion, like the bundle of arrowes presented by the Emperour Saladine to his sonnes, as the embleme of vnited strength, cannot bee broken by the assault of any force. Which like the floating Ilands, or the stone tyrrhenus, being vnbroken floates still a loft, and keepes her head aboue the mayne: when others like clods of earth rent from the Iland, or broken peices of that stone, sinke vnto the bottome and perish. There you shall see Churches stand like the stones in some high wayes to measure their length, a mile asunder from each other; And as the Cameleon changeth it selfe in to all colours except white, soe they wander through all the formes of opinions that fancy can imagine, saue only truth. Which need no externall disasters to try their strength, no forraigne enemies to attempt their destruction: for like the serpents teeth sowne by Cadmus, or the eternally hating brethren Eteocles and Polynices, they with mutuall cruelties destroy each other. Heere a Church that for the admirable effects of her vnity, deserues the name of that

*Ephes.* 4.16.

pretious ſtone, which for the rarity thereof is called *Vnion*: there ſuch, as for the variety and diſformity wherewith they are poſſeſſed, may bee called *Legion*.

Heere you ſhall ſee a Church that religiouſly triumphs ouer all Chriſtian Kings and Kingdomes of the world, making them the Trophees of her ſpiritual victories and conuerſions; whoſe powerfull influence hath caſt a charme upon the fierce and lionly natures of barbarous princes; and hath not only made the Lion and the lambe to liue together (as was foretold by the Prophet) but hath turned the lions into lambes. Alexander the great being asked if hee would run at the Olympicke games, ſayd, I could bee content, ſoe I might run with Kings; heere then may bee exerciſed a vertuous ambition, and truly worthy of the maieſty of the moſt excellent King of England, who if hee will honour the Church and himſelfe to run this way, ſhall run with almoſt all Kings of the Chriſtian world, both his owne and other Kings predeceſſors, and that at the true Olympicke exerciſes, the exerciſes of heauen. There you ſhall ſee Churches that neuer had the power to inuite a King or nation to their communion, but ſuch as were borne to it; or at firſt compeld to it, by the violence of ſome prevayling faction; or moued to it, by obliqne and ſelfe-reflecting ends. Barren and iniurious Churches, that liue not by their owne labour, and the gaines they make thereof, but boaſt only of that which they haue rauiſhed from others;

others; and conuert not from heatheniſme, but neerer to it.

Heere you ſhall ſee a Church working wonders far aboue the power of all created Beings; commanding (by the rich dowry of her huſband and Sauiour) heauen, earth, and hell, and all the frame of the creation; making them bow their fixt and ſtubborne natures, and meekly yeald to the dreadfull command of man, propt by omnipotent diuinity. In which the miracle of miracles, Tranſubſtantiation, is moſt frequently wrought, euen millions of times a day, and ſufficiently proued to bee ſoe, by the frequent effuſion of blood that it hath made (like murdered bodies many times bleeding a fresh in the preſence of the murderers) to confute the incredulity of Iewes and heretiques; which if it doe not ſoe, to thoſe that doe not ſee it (hauing credible teſtimony thereof) aſwell as to thoſe that ſee it, ſhall one day, with the reſt of his moſt pretious ſoule-healing baulme, bee required at their vnhappy hands, when hee ſhall come encircled with flames, and armed with dreadfull thunder, to throwe downe vengeance on the impious and vnbelieuers; who ſhall remedileſly feele that which heeretofore they would not beliefe, that *hee that believeth not, ſhall bee damned.* There you ſhall ſee Churches that doe wonders indeed, but they are wondrous euills; the fowleſt in all the ſtocke and brood of villany; to many to bee repeated, but not to bee forgiuen; for that therfore I will alwayes pray. Churches that are ſoe poore in proofe of their doctrine, that they neither *Mark 16. 16.*

come neere the Church of Christ, nor yet doe soe much as the accursed Antichrist; for hee shall doe some wonders, but they doe none. Or at least it is but one only miracle that they doe, and that is, that being (as they say) the true pure Church of God, they doe no miracle. And one miracle I beseech God to doe amongst them, (and especially in the once euery way happy, and the now euery way miserable Kingdome of England;) that is, once more to conuert them to his true faith, and Catholique Roman Church, where it is only to bee had; that they may see and submit, before it bee too late, to him whom they haue peirced; and may (as Christ admoni-
*Reuel. 2. 5.* sheth the Church of Ephesus) *remember from whence they are falne, repent, and doe their first workes*; before all hope to see the Kingdome flourish bee withered; and that by their falling from bad to worse, there remayne nothing but a fearfull expectation of seeing it ouer-run, and possessed by some barbarous natiõ, as the Greeke Churches are by the Turkes, (for their heresies most likely, and schisme from the Church of Rome,) or else, that they will become such themselues.

Heere you may see a Church that is the worlds *Sanctum sanctorum*, *most holy place*, guilded with the liues of innumerable both men and women, persons of matchlesse sanctity, shining through the vayles of their coorse cloth, and neglected flesh; yea in the feebler sex, God making his power (as hee saith to Saint Paul) perfect through weakenesse. People soe charitable to

others, that they will forgiue euery one but themſelues; and ſoe ſeuere to themſelues, that they had rather looſe the reward of their well-doing, than the punishment of their euill. Whoſe faſting and prayers like empty bellyed inſtruments ſend up harmonious muſicke vnto heauen, and exceed the ſpheares. Who ſuffer no mutiny of paſſions againſt reaſon, or of reaſon againſt God. Who diſdayne to ſtoope to the lure of ſenſe, or to ſerue it in any thing beyond the margent of neceſſity; but aſcending up vnto the mount Tabor of heauenly contemplation, doe there abide with Chriſt, and are transfigured with the beauty of holyneſſe; on whoſe hearts is written (that which was on the breſtplate of Aaron) *Holyneſſe to the Lord.* Theſe are thoſe noble Worthyes of God, who like Vriah one of Dauids Worthyes, are ashamed to enioy the pleaſures and delicacies of this life, while they conſider that their great Generall wanted them; but like him ſpend all their time in ſuffering euill, and doing good; and are therein like vnto arched roofes, wheron the more waight is layd, the firmer and ſtronger they are. And are (many of them) ſoe extaſied with heauenly raptures, that their vnbodied ſoules leaue them forgetfull of all thinges, that may tend to their temporall preſeruation. Hauing ſuch ſtrong impreſſions of the preſence of God, that whereſoere they are, or whatſoeuer doing, they ſoe behaue themſelues, as if with Saint Hierome, they heard the ſound of the Archangells trump ſummoning them to iudgment. Which high degrees of holyneſſe they vnderprop with the

baſis of humility, and like the waightieſt eares of corne bow downe their heads the loweſt to the earth; and ſtand like figures in Arithmetique, where the laſt in place is greateſt in account. Soe that this alone may perſuade infidells that God was made man, while they ſee men thus made Gods. *Into their ſecrets ô Lord let my ſoule come, let my glory bee ioyned vnto their aſſemblyes.* There you ſhall ſee Churches calculated only for the meridian of fleſh and bloud; whoſe apocryphall Prieſthood cannot beget canonicall, much leſſe ſupercanonicall vertues. Whoſe Prieſts like anticks which wee ſee carued on the ſides of ſumptuous buildings, ſeeme with their bowed shoulders to beare up the houſe, when they are indeed borne up by it: ſoe they pretend to bee the only pillars of the houſe of God, but indeed haue no share therein, but what they deriue from this Church of Rome; *Thou beareſt not the roote, but the roote thee.* And what remaynes of the perfume of goodneſſe yet amongſt the people, (bating the diſpoſition of nature) is but the reliques of the Roman ſent, perhaps not yet utterly faded.

*Rom.* 11. 18.

Laſtly looke upon the Catholique Roman Church, and you ſhall ſee a thing ſoe compleat and perfect in all her dimenſions, as if it had beene (as indeed it was) moulded on a heauenly frame. Many members built up into one body, and that body vnited vnder one head, maintayning moſt ſweet and admirable correſpondence, hauing in it ſelfe all fit meanes for the ſpirituall conſeruation both of the *indiuiduum*, and *ſpecies*, of the particular body, and of the kind. For birth, heere is

*Baptiſme*; *Confirmation* for ſtrength and aduancement in the ſtate of grace: The *ſacred Euchariſt* for our dayly ſtocke of ſpirituall improuement and encreaſe. And for our ſpirituall ſickneſſes and wounds which wee receiue in our Chriſtian warfare, heere are phyſitians with the balme of Gilead, the good Samaritanes with wine and oyle to powre into our wounds, the holy Prieſts after the order Melchiſedeck, with the *Sacrament of Pennance* to cure all our maladies. And the receipts for theſe cures contriu'd with wondrous art; for as bodily euills are cured either with things of the ſame quality or the contrary, ſoe heere. For wounds giuen by the world, heere is a cure by giuing the world away in almes. For wounds receiued from the flesh, a cure by mortifying the flesh with faſting and other auſterities. A cure for the fiery darts of the deuill, by the darts of prayers shot up to heauen. And when wee depart this life (for this warfare muſt not alwayes laſt) heere is pretious oyle to embalme our ſoules with grace; which like the oyle to the antient Roman Wraſtlers, makes us nimble and agile in our lateſt wraſtlings with the deuill, that wee may ſlip out of his hands, and bee preſented rendring a ſweet ſmelling ſauour vnto God. And that this holy Church may continue in ſucceſſion, vntill her royall Bridegroome call her up to his owne throne, heere is *Holy Sacramentall matrimony*, both to repreſent that vnion, and by grace to encreaſe it. And that this multitude may not beget confuſion, heere are *holy Orders*, by vertue whereof, they that are ordayned doe gouerne this

ſociety as ſpirituall Magiſtrats, and conduct it as ſpirituall captaines, through the wilderneſſe of this world, vnto the land of Canaan, the heauenly Ieruſalem which is aboue. Heere is the true *Communion of Saints* both of thoſe in heauen, in earth, and vnder the earth, by the participation of each others prayers, merits, and ſatisfactions. Heere is, as in all well-gouerned Cõmon Wealths, iuſtice both commutatiue and diſtributiue: Commutatiue betwixt God and Chriſt who payed a ranſome for us, and purchaſed an eſtate for us, and wee take poſſeſſion upon the conditions required: diſtributiue, in rendring rewards and punishments according to the geometricall proportion of mens merits or offences.

Heere are the *arcana imperij*, high and myſterious things, ſuch as are worthy the wiſdome and contriuance of God. Things to bee belieued, by the world, thought incredible; things done by God, and to bee done by us, by the world thought impoſſible; things to bee ſuffered, by the world thought intolerable: and they are belieued, and done, and ſuffered, which could not bee effected but by a power omnipotent. And becauſe they are ſoe difficult, none but God could ſubdue mortalls to the beliefe and practiſe of them; and therfore euen becauſe they are ſuch, they proue him only to bee their author. For who can imagine that *Confeſſion*, a thing ſoe much againſt the bias of flesh and bloud, or the beliefe of *Tranſubſtantiation*, a thing ſoe for aboue the reach of humane reaſon, could haue got ſuch poſſeſſion in the ſoules of Chriſtian mankind, and that without

any externall violence, had not the finger of God writ it upon mens hearts. In doctrines of this Church that will admit the uſe of reaſon for their proportionableneſſe, no things ſeeme more reaſonable; and where they are aboue reaſon, nothing can bee more ſublime, and befitting God the author of this Religion, and Chriſt Ieſus the huſband of this Church. God who is the God of reaſon, (of which that ſmall portion which man is Maſter of, which yet ennobles him aboue all bodyly creatures, is but a raye from the ſplendor of his all-ſeeing ſun-light, a ſparke from his celeſtiall fire) *worketh all things according to the counſell of his will*, which counſell implyeth prudence, and reaſon in his actions; according to the type of that eternall law wherby hee worketh himſelfe, and commandeth all his creatures to worke. And by this character the doctrines and the diſcipline of the Catholique Church proclayme him for their author; and are not therfore to bee diſgraced (as they are by Proteſtants) by the ill-ſenſed name of policy; giuing to the vertue of higheſt wiſdome the ſuperſcription of deceiptfull cunning. And the knowledge of thoſe things, which in the gouernment of this nobleſt Kingdome of Chriſt ſurmont the reach of preſent reaſon, are reſeru'd for a reward of our humble beliefe, in the life to come; when our faith ſhall bee happily turned into ſight; and wee ſhall cleerly ſee, and bee fully and eternally ſatisfied, with the reaſon of all thoſe things which now our ſhort vnderſtandings haue not line enough to fathome. *Excellent things are ſpoken of thee thou* *Epheſ.1.11.* *Pſal.86.3.*

*istry of God.* And as it is written of Alexander the Great, that his body was of such an excellent composition, that it sent forth sweet vapours that perfumed all his clothes; and our Sauiour wee know had such abundant vertue flowing from him, that it cured such as touched him; such is the body of the Church, of soe rare, soe holy, and see rationall a composure, that vertue goes out of her, and sanctifies; and wisdome, and makes reasonable all her garments, all her vtensills, and whatsoeuer appertayneth to her, *the smell of thy garments is like the smell of Frankincense.*

Cant. 4. 11.

And if any third party that were neither of the Roman, nor of any Protestant Church, should obserue the admirable frame of this Church, both in regard of the doctrine and discipline, hee would surely say, as the Apostle to the Corinthians, *God is truly in you*; and with the Patriarch Iaacob, *How dreadfull is this place? this is no other than the house of God, and this is the gate of heauen*; and as in the Canticles, this is shee *that goeth forth like the springing morne, faire as the moone, choyce as the Sun, terrible as an army in battle array.* But looking on the Churches of Protestants, or any sort of heretiques, hee should see a body without a head; or (which is as monstrous) an *hydra*, a beast with many heads, and that possibly may haue as many more, if Kingdomes should bee lessened and encreased: hauing a law without a iudge; but euery one that is a party, clayming that power in his owne cause. Where they haue no assurance that their law is vncorrupt, but by

1. Cor. 14. 25.

Gen. 28. 17.

Cant. 6. 10.

but by the testimony of those they account their aduersaries, and the greatest lyars and seducers of the world. Who haue amongst them no faith but opinion, no charity but humanity, no hope fitly tempered with feare, but bold presumption and pretended assurance; for which, they that are the most confident, haue the least cause of any men in the world. Where there is no beauty, comlynesse, or order worthy the bride of Christ, nor yet of the designe or owning of any generous, or wise and prudent man. But as some Philosophers hold that the world was made by the accidentall concourse of atomes, soe they seeme to bee made by chance, and by chance to come together, not being united by any internall forme, but only in a politicall opposition of her who is their mother and mistresse.

The Senate of Rome hauing chosen three men to goe on an ambassage, wherof the one had his head full of cuts and gashes, the other was a foole, and the third had the gout, Cato laughing sayd, that the Senate had sent an Ambassadour which had neither head, heart, nor feet: and euen such imperfect things are all hereticall and deformed Churches, which want faith for their head, charity for their heart, and firmenesse and perseuerance for their feete. That hold such monstrous and absurd opinions, that they make up a bundle of heatheniſme, turciſme, heresy, and contradictions to common sense. Can then any indifferent and prudent man, who knowes that God made the world with wisdome, in number, weight, and measure, can hee thinke that they

are the Church of God, the deare Spouse of Christ, for whose sake hee descended from his heauenly throne, and tooke and lost humane life? Or *will hee not rather say that they are mad*? Who are framed neither in number, weight, nor measure; their societies and Churches being (or being possible to bee, according to their principles) as many as their persons; their opinions vayne and foolish; and their gouernment confused and misshapen; seeming rather a chaos than a creation. In summe, there is nothing that can bee sayd for a true *Catholique Church*, but may bee truly sayd for the Roman; and there is nothing that the *Protestant Churches* haue sayd, or can say for themselues, but haue beene, or may bee sayd by *heretiques*; and are sayd by those who subdiuide and separate from them; which pretenses if they bee good in them against the Church of Rome, they are good in others against them; which yet they will not admit. Soe that the Church of Rome is the true Church, or there neuer was any true Church; and all Protestants are heretiques, or there neuer were any that deserued that name.

1. *Cor.* 14. 26.

What remayneth then for all Protestants of what sort or title soeuer, but to listen to the voyce which sayeth, *Goe out of her my people, that yee bee not partakers of her sinnes, and that yee receiue not of her plagues.* To redeeme their soules from forfeiture, that haue beene thus long morgag'd to eternall death: and with the prodigall sonne to returne home to the Catholique Church their mother, and therby to God their Father, in

*Reuel.* 18. 4.

whose house there is plenty of celestiall manna, while they perish for want of food, or become fellow-commoners with the hogs, and feed upon huskes and draught: and therby to giue ioy both to earth and heauen in their conuersion; seeing that as the elements neuer rest contentedly but in their proper place, soe they will find no rest but in the bosome of the true Church, which is the proper place of euery Christian. To listen to the voyce which cryeth, *Returne, returne ô Sunamite, returne, returne.* *And the Spirit and the Bride say, come: And let him that heareth say, come: and let him that is a thirst, come: And whosoeuer will, let him take of the water of life freely*; by coming, *to Mount Sion, and to the citty of the liuing God, the heauenly Ierusalem, and to an innnmerable company of Angells: to the generall assembly and Church of the first borne which are written in heauen, and to God the Iudge of all, and to the Spirits of iust men made perfect, and to Iesus the mediator of the new couenant*: before hee come to them as a terrible iudge, *reuealed from heauen with his mighty Angells in flaming fire, taking veangeance on them that know not God, and that obey not the Gospell of our Lord Iesus Christ.* And that they may all doe soe, especially the Kingdome of England, and most especially the most excellent King thereof, strike ô strike their and his soule ô Lord with thy omnipotent grace, whose magnetique vertue may draw his Royall heart vnto thee, and make him a glorious and happy instrument of drawing others, vntill they all meet in the vnity of the faith; soe to continue, vntill their

*Cant.6.13.* *Reuel. 22. 17.*

*Heb.12.23. 23.24.*

*2.Thess.1. 7. 8.*

mortality shall put on immortality, and his temporall crowne of thornes bee exchanged for an eternall crowne of glory. Amen.

FINIS.

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*The faults made by the printer, I desire the reader thus to correct.*

Page 8. line the last, blot out the second *and*. p. 13. l. 1. for *so* read *to*. p. 15. l. 30. for *is* read *it*. p. 37 l. 24. before *Church* read *the*. p. 41. l. 7. for *word* read *world*. p. 52. l. 25. for *of* read *for*. p 55. 19. for *vere* read *were*. And in the margent for *Luke* 7. 11. read *Marke* 7. 11 p. 57. l 13. at the end of the line adde, *the*. p. 64. l. 15. at the end of the line adde, *the*. p 73. l. 28. place *their* after *for* p. 83. l. 15. for *ary* read *are*. p. 93. l. 26. for *now* read *new*. p. 145 l 23. after *it* read *to* p. 152. l. 29. before Protestants adde *If*. p. 157. l. 33 for *sine* read *since*. p 160. l. 9. for *peope* read *people*. p. 163. l. the last, for *them eaning* read *the meaning*. p 167. l. 3. for. *new* read *new*. p. 169. l. 27 for *authors* read *authors*. p. 194. against line 4. 5. 6. 7. 8. adde in the margent, Luther in Conc. Dom. Reminis. fol. 19 apud Cochleum. Idem in colloq. Germ. fol. 275. 281. p. 197 l. 16 for fonders read founders. Many other small faults there are, which the vnderstanding reader is able to correct (as hee is the most of these) himselfe.